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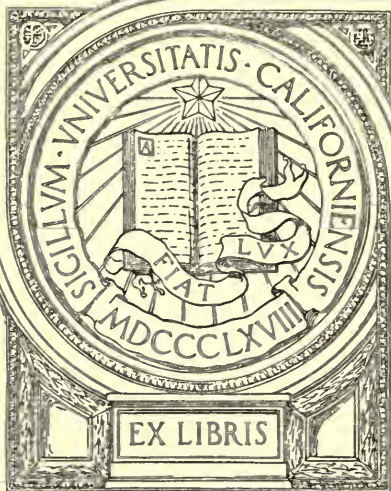


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# RECORDS OF THE PAST:

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## NOTE.

Every Text here given is either now translated for the *first time*, or has been specially revised by the Translator to the date of this publication.

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## P R E F A C E .

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THE success which has attended the publication of the "RECORDS OF THE PAST" is evinced by the appearance of the fourth volume containing another selection of some of the most important historical and other texts. Most of these have been previously translated, but as they are scattered in works either difficult of access or expensive to purchase, or else have appeared in periodicals of scientific importance not publicly known, or published in different European languages, their republication in a popular form with the final corrections by the translators, whether English or foreign, invests them with a fresh interest. It is hardly necessary to refer to their value as contributions to mythological, historical and philological knowledge as this is now universally recognized. They suddenly appear as apparitions of a departed past, which at one time it was supposed would never be recovered. The history of the West had been told in the glowing pages of the Greeks and Romans, that of the East a hazy and ill-defined conception of thought remained so, till rock and clay, leather and papyrus, had been compelled to reveal the secrets of the unknown and almost magical characters in which

that history was written. It then melted away from the mere vague wedge or conventional sign, to appear as the great drama of a history long passed, whose leading characters, personal relations, and continuity of action were again presented to the intellectual eye. It is now removed from the closet of the student to the wider domain of the general public, and all can equally enjoy that which has hitherto been the privilege of a few to attain. The course of time, the rapid and irresistible progress of science and criticism, may have hereafter to add some additional corrections and final touches to the translations which have hitherto been prepared. Such is however after all the fate of translations of all books and in all languages, each generation of mankind preferring to hear the language of its day and each school of students proposing its own form of transmitting thoughts. The grand outlines and principal details remain however essentially the same, and the highest ambition of improvers can neither destroy the golden thread of the web of thought or disfigure the immovable features of the history of the past.

S. BIRCH.

*1st July, 1875.*



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## ANNALS OF THOTHMES III.

## THE INSCRIPTION OF ANEBNI.

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 TRANSLATED BY

S. BIRCH, LL.D.

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THIS inscription is engraved on the dress of a small statue in calcareous stone, at present in the British Museum, representing the prince Anebni seated on a pedestal. The inscription is in horizontal lines of incuse hieroglyphs coloured blue. It came from Thebes and probably from the tomb of Anebni, as is proved by the sepulchral character of the dedication.

This small statue which was dedicated to Anebni by the joint order of Thothmes III and the queen

Hatasu or Hatsheps is valuable for proving their united reign and their relationship to each other. The whole of the prenomen Ramaka has been erased, except a part of the seated figure of Truth, *Ma*. There is however enough of this figure remaining to show what it was and to prove the historical fact. The statue itself was probably made just previously to the sole reign of Thothmes III, the revolution which took place and deprived Hatasu of her power and probably her life, being indicated by the erasure of her name, the sign of the strong political feeling or passion which accompanied that event.

The statue has been published by Sharpe, *Egyptian Inscriptions*, pl. 56. Lepsius *Auswahl*, Taf. xi.



## INSCRIPTION OF ANEBNI.

- 
- 1 MADE by the desires of the good goddess the mistress  
of the world RA-MA-KA living and established like the  
Sun <sup>1</sup>
- 2 and her brother the good god, the Lord doing things,  
RA-MEN-KHEPER (THOTHMES III) the giver of life, like  
the Sun eternal.
- 3 An act of giving peace to AMEN, Lord of the seats of  
the two lands, to OSIRIS, Eternal Ruler, to ANUP<sup>2</sup> who  
dwells
- 4 in the temple, attached to the coffin, Lord of Taser,<sup>3</sup> who  
give sepulchral food of bread and beer, oxen, fowl,  
clothes, incense, wax
- 5 all good and pure things, and all things, which come on  
their altar
- 6 in the course of every day, to drink the water
- 7 out of the stream of the river, to breathe the delicious  
air
- 8 of the North wind, to go in and out of the region  
Ra-sta,<sup>4</sup> to the person
- 9 the perfect one, praised of his god, beloved
- 10 of his Lord on account of his good work, following his  
Lord at his

<sup>1</sup> Her name is partly erased, but proves their joint reign. Ramaka is the prenomen of the Queen Hatseps.

<sup>2</sup> Anubis.

<sup>3</sup> A region of the Hades or Cemetery.

<sup>4</sup> Another region of the Hades, apparently that of the gates or roads leading there.

- 11 footsteps in the lands of the South *and* North, the royal son, Chief of the land, Superintendent of the weapons
- 12 of the King, ANEBNI, justified to the company of the great gods.



## ANNALS OF THOTHMES III.

## INSCRIPTION OF AAHMES.

---

 TRANSLATED BY

S. BIRCH, LL.D.

---

THIS inscription is on a stone tablet at present in the Louvre at Paris, and came from El Kab or Eileithyia. It completes a longer inscription found at that spot detailing the capture of Avaris from the Shepherds, and other wars at the beginning of the XVIIIth dynasty and contains an abridged version of the wars in which Egypt was engaged from the reign of Amasis I to that of Thothmes III. It will be seen that these wars were carried on simultaneously in the North and South and that Egypt

was pressed on both frontiers by its African and Asiatic enemies. The Shasu are probably the Shos or Shepherds. The inscription is however chiefly a record of the rewards which Aahmes had received.

Published by Lepsius, *Auswahl*, 1842. Tav. xiv. A. B., Prisse, *Monuments Égyptiens*, pl. IV. Translated by Birch, *Transactions Royal Society of Literature*, New Series, Vol. II. p. 323.





# INSCRIPTION OF AAHMES.

---

Line down the centre A.

(ACT of homage to OSIRIS lord of (Abydos) who gives bread, beer, oxen, and fowl,)

clothes, incense, wax, all fruits, all good and pure things to the Prince

Side A the lines at the commencement are wanting.

1 THE PRINCE, Chief, Chancellor, Counsellor . . . .

2 the Superintendent of the register of things captured, AAHMES (surnamed) PENNISHEM

3 says ; I followed the King of Upper and Lower Egypt the RA-NEB-PEH-TI (AAHMES I) the justified I captured for him in the land of . . . .

4 one living prisoner, 1 hand I followed the King of Upper and Lower Egypt the RA-TSER-KA (AMENOPHIS I) the justified, I took for him in Kish<sup>1</sup>

5 one prisoner alive. Again I acted for the King of Upper and Lower Egypt the RA-TSER-KHEPER (AMENOPHIS I) the justified I took for him in the land of Amu-

6 -kahak 3 hands,<sup>2</sup> I followed the King of Upper and Lower Egypt the RA-AA-KHEPER (THOTHMES I) the justified I took for him in Kish

7 2 prisoners alive besides the prisoners brought by me from Kish, I do not reckon them.

8 Again I acted for the King of Upper and Lower Egypt the RA-AA-KHEPER (THOTHMES I) the justified I took for him in the land of Naharai-

9 na<sup>3</sup> 21 hands, a horse, and a chariot I followed the King of Upper and Lower Egypt the RA-AA-EN-KHEPER (THOTHMES II) the justified ;

<sup>1</sup> Kush or Æthiopia.

<sup>2</sup> The dead were counted by hands.

<sup>3</sup> Mesopotamia.

10 I brought as tribute from the land of the Shasu<sup>1</sup> very many prisoners, I do not reckon them.

Side B the lines at the commencement are wanting.

- 1 The Prince, the Chancellor, the Counsellor of the King of Upper Egypt, the Instructor of the King of Lower Egypt
- 2 . . construction, appointed . . . . . every the palace, (doing) the wishes in the approved palace of life and health<sup>2</sup>
- 3 the . . . place . . words . . he repeated . . . . . the King of Lower Egypt to his ancestors the Superintendent of account
- 4 of things captured AAHMES surnamed PENNISHEM who says, Augmented be the (life of)
- 5 the Ruler, ever living, I never left the King out of sight from
- 6 the King of Upper and Lower Egypt the RA-AA-PEH-TI (AAHMES I) the justified to the King of Upper and Lower Egypt the RA-AA-KHEPERU (THOTHMES I) the justified. I was (living) in (the days)
- 7 of the reign of the King ending under the King of Upper and Lower Egypt RA-MEN-KHEPER (THOTHMES III) the ever-living. The King of Upper and Lower Egypt RA-TSER-KA (AMENOPHIS I) gave me
- 8 2 golden armlets, 2 collars, a bracelet, a sword, a crown inlaid with *gems*.
- 9 The King of Upper and Lower Egypt RA-AA-KHEPERU (THOTHMES I) gave me 2 gold armlets, 4 collars, a bracelet, (a sword ornamented with)
- 10 lions, 2 gold war axes. The King of Upper and Lower Egypt RA-AA-KHEPERU (THOTHMES II) gave me (2) gold (bracelets)
- 11 6 collars, 3 bracelets *of lapis lazuli* and a silver war axe.

<sup>1</sup> The Arabs or Shepherds brought into the camp.

<sup>2</sup> The Court.

## ANNALS OF THOTHMES III.

## OBELISK OF THE LATERAN.

---

 TRANSLATED BY

S. BIRCH, LL.D.

---

THIS inscription is engraved on the four sides of a large obelisk of red granite commonly called the Obelisk of St. John Lateran, at present existing on the hill of the Lateran at Rome. It bears the inscriptions of three kings Thothmes III, Thothmes IV of the XVIIIth Dynasty, and Rameses II of the XIXth, who restored and set it up again. It has a certain chronological interest from the mention of 35 years between Thothmes III and Thothmes IV. The translation of those lines which relate to the kings of the XVIIIth Dynasty only is given.

This obelisk appears to have been originally a Theban one, and intended for the granite sanctuary at Karnak. Next to the chronological data one of

the most interesting notices found in the inscription is that of the barge of the god Amen-Ra which was made of cedar cut down in the land of the Rutennu or Syria. These barges each had different names, and that of Thothmes III is mentioned in the inscription of Amenemheb already previously translated. It will be observed that in the reign of Thothmes IV Egypt is mentioned as dominant over foreign nations and not undertaking further campaigns. These obelisks were a kind of triumphal columns erected to perpetuate the record of the national glories.

The text and a translation have been published by Ungarelli, *Interpretatio Obeliscorum* fo. Rom. 1842, tab. I, the text only, by Zoega, *De usu et origine Obeliscorum*, fo. Rom. 1797 and also by Kircher, *Œdipus* iii, 164. The latter part owing to an incorrect joining of the fragments is confused and unintelligible.



# OBELISK OF THE LATERAN.

## NORTH SIDE.

*Scene on the Pyramidion.*<sup>1</sup> THOTHMES III adoring AMEN-RA, and the inscription,

“The good god RA-MEN-KHEPER like the Sun,”

“AMEN, TUM”<sup>2</sup>

THOTHMES III kneeling to AMEN-RA seated on his throne.

“The King of the Upper and Lower country RA-MEN-KHEPER, Son of the Sun THOTHMES like the Sun, Immortal”

“AMEN-RA Lord of the seats of the Upper and Lower countries, gives all life stability and power.”

## ON THE OBELISK.

*Central Line of Hieroglyphs.* THOTHMES IV. adoring the hawk of HAR-EM-AKHU.<sup>3</sup>

The good god RA-MEN-KHEPERU Lord of the World, gives incense that he may be made a giver of life.

*Central Line.* “The HARMACHIS, the living Sun, the strong Bull beloved of the Sun, Lord of Diadems very terrible in all lands, the Golden Hawk the Very Powerful, the Smiter of the Libyans, the King RA-MEN-KHEPER, the son of AMEN-RA, of his loins, whom his mother MUT gave birth to in Asher, one flesh<sup>4</sup> with him who created him, the Son of the Sun THOTHMES (III) the Uniter of Creation, beloved of AMEN-RA Lord of the thrones of the Upper and Lower country giver of life like the Sun for ever.

## SOUTH SIDE.

*Pyramidion, Upper Line.* “The King RA-MEN-KHEPERU (THOTHMES IV) giver of life beloved of AMEN-RA Lord of the thrones of the two countries.”

THOTHMES III adoring AMEN-RA

<sup>1</sup> The Apex of the Obelisk.

<sup>2</sup> Titles of the god Amen-Ra.

<sup>3</sup> Harmachis or Sun in the Horizon.

<sup>4</sup> Or “substance.”

"The Son of the Sun THOTHMES (III) giver of life like the Sun for ever"

THOTHMES III kneeling offering wine to AMEN-RA seated on a throne.

"The King RA-MEN-KHEPER, Son of the Sun THOTHMES (III) giver of life like the Sun for ever"

The goddess Uat<sup>1</sup> gives a good life, AMEN-RA Lord of the seats of the upper and lower country, gives life power and stability

THOTHMES IV seated on a throne adoring the hawk of HARMACHIS.

"The good god RA-MEN-KHEPERU giver of life like the Sun"

AMEN-RA King of the gods (says) "Thou hast received life in thy nostril."

*Central Line.* "The HAR-EM-AKHU, the living Sun the strong Bull, crowned in Thebes, Lord of diadems, augmenting his kingdom like the Sun in heaven, the Hawk of Gold, the Arranger of Diadems, Very Valiant, the King RA-MEN-KHEPER, approved of the Sun, Son of the Sun, THOTHMES (III) has made his memorial to his father AMEN-RA, Lord of the Seats of the upper and lower countries, has erected an obelisk to him at the gateway of the temple before Thebes, setting up at first an obelisk in Thebes to be made a giver of life"

#### EAST SIDE.

*Pyramidion.* THOTHMES III taken in hand by AMEN-RA.

"The good god, RA-MEN-KHEPER, giver of life like the Sun"

THOTHMES III kneeling and offering wine to AMEN-RA seated on a throne.

"The King RA-MEN-KHEPER, Son of the Sun THOTHMES giver of life like the Sun, gives water"

<sup>1</sup> Buto, goddess of Northern Egypt.

"AMEN-RA King of the gods gives life stability and power"

THOTHMES III standing offering a pyramidal cake to the hawk of HAR-EM-AKHU.<sup>1</sup>

"The good god, RA-MEN-KHEPER, giver of life, gives a pyramidal cake of white bread that he may become a giver of life"

*Central Line.* The HAR-EM-AKHU, the living Sun, beloved of the Sun, having the tall crown of the upper region, the Lord of diadems, celebrating the festivals in Truth, beloved on earth, the Golden Hawk prevailing by strength, the King of the Upper and Lower country, RA-MEN-KHEPER, beloved of the Sun, giving memorials to AMEN in THEBES, augmenting his memorials, making them as they were before, so that each should be as at first; never was the like done in former times for AMEN in the house of his fathers, he made it the Son of the Sun THOTHMES (III) Ruler of An<sup>2</sup> giver of life.

#### WEST SIDE.

*Pyramidion.* THOTHMES III received by AMEN-RA.

"AMEN, TUM"

"The good god, RA-MEN-KHEPER giver of life like the Sun immortal"

THOTHMES III kneeling to AMEN-RA seated on a throne.

"The King RA-MEN-KHEPER, Son of the Sun, THOTHMES (III), like the Sun immortal gives wine."

"UAT<sup>3</sup> gives life duration and health"

"AMEN-RA Lord of the seats of the upper and lower countries, King the of gods, Ruler of An."

THOTHMES IV offering flowers to the hawk of HAR-EM-AKHU

"The good god, the Lord doing things, RA-MEN-KHEPERU, giver of life like the Sun, gives incense that he may be made a giver of life"

<sup>1</sup> Harmachis or The sun in the Horizon, a title translated by Hermapion "Apollo."

<sup>2</sup> Heliopolis.

<sup>3</sup> The goddess Buto.

*Central Line.* "The HAR-EM-AKHU the living Sun, the strong Bull, crowned by Truth, RA-MEN-KHEPER who adores the splendour of AMEN in Thebes, AMEN welcomes him in . . . . his heart dilates at the memorials of his Son, increasing his kingdom as he wishes, he gives stability and cycles to his Lord, making millions of festivals of thirty years the Son of the Sun THOTHMES (III) uniting existence (giver of life)"

[Two lateral lines on each side referring to Thothmes IV in connection with the pyramidion already translated.]

#### NORTH SIDE.

*Right Line.* "The good god, the Image of diadems, establishing the kingdom like TUM, powerful in force, expeller of the Nine bow foreigners, the King of the Upper and Lower country, RA-MEN-KHEPER, taking by his strength like the Lord of Thebes, very glorious like MENTU,<sup>1</sup> whom AMEN has given strength against all countries; the lands came in numbers, the fear of him was in their bellies, the Son of the Sun, THOTHMES (IV), Diadem of Diadems, beloved of AMEN-RA, the Bull of his mother."

*Left Side.* "The King of the Upper and Lower country beloved of the gods, adorer of the circle of the gods, welcomed by the Sun in the barge, and by TUM in the ark, the Lord of the Upper and Lower countries, RA-MEN-KHEPERU,<sup>2</sup> who has ornamented Thebes for ever, making memorials in Thebes, the circle of gods of the house of AMEN delight at what he has done, the son of the god TUM, of his loins, produced on his throne, THOTHMES (IV) Diadem of diadems."

#### SOUTH SIDE.

*Right Line.* "The Son of the Sun, THOTHMES (IV), Diadem of Diadems, set it up in Thebes he capped it with gold, its

<sup>1</sup> A form of Ra or the Sun an Egyptian Mars.

<sup>2</sup> Prenomen of Thothmes IV.



beauty illuminates Thebes; sculptured in the name of his father the good god RA-MEN-KHEPER (THOTHMES III), the King of the Upper and Lower country, Lord of the two countries, RA-MEN-KHEPERU (THOTHMES IV) did it wishing that the name of his father should remain fixed in the house of AMEN. The Son of the Sun, THOTHMES (IV) giver of life did it."

*Left Line.* "The King of the Upper and Lower country, the Lord doing things, RA-MEN-KHEPERU, made by the Sun, beloved of AMEN. His Majesty ordered that a very great obelisk should be completed which had been brought by his father RA-MEN-KHEPER (THOTHMES III) after His Majesty died. This obelisk remained 35 years and upwards in its place in the hands of the workmen at the Southern quarters of Thebes. My father ordered it should be set up. I his son seconded him."

#### EAST SIDE.

*Right Line.* "RA-MEN-KHEPERU (THOTHMES IV) multiplying memorials in Thebes of gold, lapis lazuli, and jewellery, and the great barge on the river (named) AMEN-USER-TA, hewn out of cedarwood which His Majesty cut down in the land of Ruten<sup>1</sup> inlaid with gold throughout, and all the decorations renewed, to receive the beauty of his father AMEN-RA (when) he is conducted along the river. The Son of the Sun THOTHMES (IV) Diadem of Diadems did it."

*Left Line.* "The good god, the powerful blade, the Prince taking captive by his power, who strikes terror into the Mena<sup>2</sup> whose roarings are in the Anu.<sup>3</sup> His father AMEN brought him up, making his rule extended, the Chiefs of all countries are attentive to the spirits of His Majesty, to the words of his mouth, the acts of his hands, all that has been ordered has been done. The King of the Upper and Lower

<sup>1</sup> Syria.

<sup>2</sup> Asiatic Shepherds.

<sup>3</sup> Or Petti, Libyans.

country RA-MEN-KHEPERU, whose name is established in Thebes giver of life."

### WEST SIDE.

*Right Line.* "The King of the Upper and Lower country, the Lord of the upper and lower world, RA MEN KHEPERU son . . . . . it making peaceful years, Lord of the gods, who knew how to frame his plans and bring them to a good end, who subdued the Nine bow foreigners under his sandals, the King of the Upper and Lower country . . . . . watched to beautify the monuments, the King himself gave directions for the work like him who is Southern rampart,<sup>1</sup> he set it up, it remained for a while, his heart wished to create it, the Son of the Sun THOTHMES (IV), Diadem of diadems."

*Left Line.* "The King of the Upper and Lower countries RA-MEN-KHEPERU (THOTHMES IV) approved of AMEN, dwelling amongst the Chiefs, born in . . . . . him than every King, rejoicing at seeing the beauty of his greatness: his heart desired to place it. He gave him the North and South submissive to his spirits, he made his monuments to his father AMEN-RA, he set up a great obelisk to him at the upper gate of Thebes facing Western Thebes. The Son of the Sun whom he loves (THOTHMES IV) Diadem of Diadems, giver of life did it."

At the base is a scene, Ra seated.

"AMEN-RA, HOR; Lord of heaven

"RA-USER-MA, approved of the Sun, RAMESES (II) beloved of AMEN giver of life like the Sun "

The winged disk HUT, RA again

"AMEN-RA, Lord of the seats of the upper and lower countries, HAR-EM-AKHU, great god, Lord of the heaven"

"The King of Upper and Lower Egypt, Lord of the two countries, RA-USER-MA, approved of the Sun RAMESES (II) beloved of AMEN."

<sup>1</sup> Title of the god Ptah or Vulcan the eponymous deity of Memphis.

## OBELISK OF RAMESSES II.

*(Now in the Place de la Concorde, Paris.)*


---

TRANSLATED FROM THE  
FRENCH TEXT OF M. FRANÇOIS CHABAS.

---

THIS Obelisk, the grandest monument of Egyptian art now existing in Europe, is one of two which were originally set up by Rameses II before the great temple of Ammon-Ra at El Luxor. It is a monolith of red granite. The Paris obelisk, which was the shorter of the two, was 70ft. 3in. high (French) from the end of the pyramidion down to the base, but exclusive of the height of the pedestal which remained at Thebes, the width of the obelisk at its base was about 7ft. 6in. and its weight upwards of 220,000 kilogrammes and contains on each face three vertical lines of deeply cut hieroglyphics representing the adorations of Rameses to Amen-Ra. The apex is believed to have been originally protected by a covering of gilded bronze.

The Viceroy of Egypt, Mohammed Ali, offered to the British Government one of the obelisks of

Alexandria, and the other to France ; but after examination of the monolith and the difficulties of transport, the proposal was declined by England. When Champollion made his exploration of Egypt, he examined the question, and upon his report the two obelisks of Luxor were judged worth the trouble and expense of transport. An especial vessel the "Louqsor," was built at Toulon for the purpose, and sailed in 1831 under the command of Ship Lieutenant Verninhac St. Maur. The obelisk was landed at Paris, 23 December, 1833.

The inscriptions have been several times translated and published both on the Continent and in England. There is a translation by Salvolini, *Traduction des Inscriptions sur l'obelisque de Paris*, 4to., Paris 1837 ; and the text is given by Champollion, *Monuments*, Tome IV. pl. CCIX ; Sharpe, *Egypt. Inscr.*, pl. 42, 43. The translation here given is that given by M. Chabas in *Traduction complète des Inscriptions Hiéroglyphiques de l'obelisque de Luxor, à Paris*, 1868, which has been selected as the most recent and as combining the results of the studies of previous Egyptologists.

## OBELISK OF RAMESES II.

North side of Obelisk facing the Madeleine.

*Vignette:* Rameses II on his knees offering two vases of wine to Ammon-Ra.

*Cartouche of Rameses II:* *The master of the two worlds* OUSOR-MA-RA, *Lord of the diadems*, MEI-AMMON-RAMSES

The god says to the king: "I give thee perfect health, I give thee life, stability and perfect happiness."

East side facing the Tuileries.

*Vignette:* The same subject as before.

*Cartouche:* *The good god, master of the two worlds*, OUSOR-MA-RA, *Son of the sun, Lord of the diadems*, MEI-AMMON-RAMSES, *vivifying like the sun*.

West side facing the Champs Elysées.

Same offering.

*Cartouche:* "*The good god, master of the two worlds*, OUSOR-MA-RA, *Son of the sun, Lord of the diadems*, MEI-AMMON-RAMSES, *vivifying like the sun eternally*."

South Side facing the Palais Législatif.

Ramses II making an offering of water to Amun-Ra.

*Cartouche:* "*The good god*, OUSOR-MA-RA, SOTEP-EN-RA, *Son of the sun*, MEI-AMMON-RAMSES, *who gives life, stability and happiness, like the sun*. AMMON-RA tells him (to the King) "I give thee perfect joy."

TRANSLATION  
OF THE VERTICAL INSCRIPTIONS.

North side of Obelisk facing the Madeleine: Central Column of hieroglyphics.

“The HORUS-sun, strong bull of the Sun, who has smitten the barbarians,<sup>1</sup> Lord of the diadems, who fights millions, magnanimous lion, golden hawk, strongest on all the world, OUSOR-MA-RA bull at his limit, obliging the whole earth to come before him, by the will of AMMON his august father.”

“He has made (*the Obelisk*), the Son of the Sun MEI-AMMON-RAMSES “living eternally.”

Column of hieroglyphics, left of spectator.

“The HORUS-sun, strong bull, the strongest (of the strongest) who fights with his sword, King of great roarings, master of terror, whose valour strikes the whole earth, King of Upper and Lower Egypt OUSOR-MA-RA SOTEP-EN-RA Son of the Sun MEI-AMMON-RAMSES whose dominion is twice cherished like that of the god inhabiting Thebes, King of Upper and Lower Egypt OUSOR-MA-RA SOTEP-EN-RA Son of the sun MEI-AMMON-RAMSES “The Vivifier.”

Column to the right of the spectator.

“The HORUS-sun, strong bull, the grandee of the triacanthaerid fêtes, who loves the two worlds, King strong by his sword, who has seized both worlds, supreme Chief whose royalty is great as that of the god TUM, King of Upper and Lower Egypt OUSOR-MA-RA, SOTEP-EN-RA Son of the sun

<sup>1</sup> The Sati.

MEI-AMMON-RAMSES. The Chiefs of the entire world are under his feet; King of Upper and Lower Egypt OUSOR-MA-RA, SOTEP-EN-RA Son of the sun MEI-AMMON-RAMSES "vivifier."

East side facing the Tuileries. Central Column :

"The HORUS-sun, strong bull, fighting with his sword, Lord of the diadems, who subdues (strikes down) whoever nears him, who seizes the ends of the world, Golden Hawk, very terrible, master of valour, King of Upper and Lower Egypt OUSOR-MA-RA, divine<sup>1</sup> issue of his father AMON, Lord of gods. Causing to be joyous the temple of the soul and the gods of the great temple in joy. He has made the obelisk the Son of the sun MEI-AMMON-RAMSES "living eternally."

Column at left of the spectator.

"The HORUS-sun, strong bull, Son of AMMON, how multiplied are his monuments ! the very strong, beloved Son of the sun, on his throne, King of Upper and Lower Egypt OUSOR-MA-RA, SOTEP-EN-RA Son of the sun MEI-AMMON-RAMSES who has erected the dwelling of AMMON (Thebes), like the heavenly horizon, by his great monuments for eternity, King of Upper and Lower Egypt, Son of the sun, MEI-AMMON-RAMSES "vivifier."

Column to the right of the spectator.

"The HORUS-sun, strong bull, beloved of the goddess TRUTH,<sup>2</sup> King doubly cherished as the god TUM, supreme

<sup>1</sup> The recent publications of Mariette-Bey on Abydos have shewn the real meaning of the word *mai*, determined by the pebble of minerals; it is not the invitation *mai*, but a word intimating the idea of bodily humours. The same word occurs with the determinative *phallus*, alluding evidently to the meaning *germen*, *semen*.

<sup>2</sup> Ma.

Chief, delight of AMMON-RA, for centuries; King of Upper and Lower Egypt OUSOR-MA-RA, SOTEP-EN-RA Son of the sun MEI-AMMON-RAMSES: what is heaven, that (such) is thy monument; thy name will be permanent like the heavens, King of Upper and Lower Egypt OUSOR-MA-RA, SOTEP-EN-RA Son of the sun MEI-AMMON-RAMSES "vivifier."

West side facing the Champs Elysées. Medial Column:

"The HORUS-sun, strong bull, beloved of the goddess TRUTH (MA) Lord of the diadems, who takes care of Egypt and chastises nations, Golden Hawk, Master of armies, the very strong, the King of Upper and Lower Egypt OUSOR-MA-RA King of Kings, issue of TUM, one in body with him to perform his royalty on earth for centuries, and to render happy AMMON's dwelling by benefactions. He has made (the Obelisk) the Son of the sun MEI-AMMON-RAMSES "Living eternally."

Column to the left of the spectator.

"The HORUS-sun, strong bull, rich in valour, King potent by the sword, who has made himself master of the whole world by his strength, King of Upper and Lower Egypt OUSOR-MA-RA, SOTEP-EN-RA Son of the sun MEI-AMMON-RAMSES;—all countries of the earth come to him with their tributes, King of Upper and Lower Egypt OUSOR-MA-RA-SOTEP-EN-RA Son of the sun MEI-AMMON-RAMSES "vivifier."

Column to the right of the spectator.

"The HORUS-sun, strong bull, beloved of the Sun, King who is a great plague (to his enemies); the whole earth trembles in terror of him, King of Upper and Lower Egypt OUSOR-MA-RA, SOTEP-EN-RA, Son of the sun (MEI-AMMON-



RAMSES) Son of MONT, whom MONT has formed with his hand, King of Upper and Lower Egypt OUSOR-MA-RA, SOTEP-EN-RA, Son of the sun MEI-AMMON-RAMES "vivifier."

South side facing the Palais Legislatif. Central Column :

"The HORUS-sun, strong bull, very valorous, King of Upper and Lower Egypt OUSOR-MA-RA, SOTEP-EN-RA eldest son of the King of the gods, who has raised him on his throne on the earth, like an unique Lord, possessor of the whole world ; he knows him, as he (the king) had done homage to him by bringing to perfection his dwelling for millions of years, mark of the preference he had in the *Southern Ap* for his father, who will prefer him for millions of years. He has made (the Obelisk) the Son of the sun MEI-AMMON-RAMES "vivifier" eternal as the sun."

Column to the left of the spectator.

"The HORUS-sun, strong bull, loved by the goddess TRUTH (MA) King of Upper and Lower Egypt OUSOR-MA-RA, SOTEP-EN-RA, Son of the sun, MEI-AMMON-RAMES, Scion of the sun, protected by HARMACHIS, illustrious seed, precious egg of the sacred Eye, emanation of the King of the gods, to be the unique Lord possessor of the whole world, King of Upper and Lower Egypt OUSOR-MA-RA, SOTEP-EN-RA Son of the sun MEI-AMMON-RAMES, "eternal vivifier."

Column to the right of the spectator.

"The HORUS-sun, strong bull, beloved of the sun, King of Upper and Lower Egypt OUSOR-MA-RA, SOTEP-EN-RA Son of the sun MEI-AMMON-RAMES King excellent, war-like, vigilant to seek the favours of him who has begotten him : thy name is permanent as the heavens ; the length

of thy life is like the solar disk therein <sup>1</sup> (the heavens), King of Upper and Lower Egypt OUSOR-MA-RA, SOTEP-EN-RA Son of the sun MEI-AMMON-RAMSES, eternal vivifier like the sun."

<sup>1</sup> Like the solar disk, eternally ranging the celestial vault.



TREATY OF PEACE  
BETWEEN  
RAMESES II. AND THE HITTITES,

TRANSLATED BY  
C. W. GOODWIN, M.A.

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THE inscription of the Treaty of Peace in the 21st year between Rameses II of the XIXth dynasty and the Kheta, supposed to be the Hittites, occurs on an outer wall of the temple of Karnak where it still remains. The text has been published by Rosellini, *Monumenti Storici*, fo., Firenze 1832, MR. CXVI; by M. Lepsius, *Denkmaeler*, fo., Berlin, Abth. III, Bl. 146; and by M. Brugsch, *Recueil des Monuments*, 4to., Leipzig 1862, I, Pl. xxviii. The following are the principal translations that have been made of it: one by Rosellini, *Monumenti Storici*, 8vo., Firenze 1839, Tom. 3, Pt. II, p. 268; another by De Rougé in M. Egger's *Études sur les Traités Publics*, 8vo., 1866, p. 243; and another also by the same translator in the *Revue Archéologique*,

8vo., Paris 1866, Vol. XIII, p. 268 ; that of the present translator in the *Pantheon*, 4to., London 1862, No. 14 ; and one by M. Chabas, *Voyage d'un Égyptien*, 4to., Chalon 1866, p. 33. Unfortunately the final portion of the inscription is very much destroyed, and as no duplicate copy has as yet been discovered the interesting details at the close are left very obscure. It is the earliest example on record of an extraordinary treaty, and the careful provisions stipulated for the protection of the persons delivered up show the humane state of international law prevalent at this remote period amongst the Egyptians and neighbouring nations as well as the solemn pledges and oaths taken by the contracting parties to ratify the treaty and carry out their engagements. The document also throws some light upon the religion of the Kheta, and mentions among their gods Sutech and Astaruta or Ashtaroth. It is also remarkable for stating that the original of the treaty was inscribed upon a plate of silver, and as the front had the device of the god Sutech it is probable that it was the authenticated one of the Kheta prince, and also in the language and character of that people.

S. B.

## TREATY OF PEACE.

- 1 The twenty-first year, the twenty-first day of Tybi,<sup>1</sup> in the reign of King RA-USER-MA, approved by the Sun, Son of the Sun, RAMESSU-MERIAMEN, endowed with life eternal and for ever; lover of AMEN-RA, HARMACHU, PTAH of Memphis, MAUT Lady of Asheru, and CHENSU-NEFERHOTEP; invested upon the throne of HORUS, among the living, like his father HARMACHU, eternally and for ever.
- 2 On this day behold His Majesty was in the city of the House of Ramessu-Meriamen, making propitiations to his father AMEN-RA, to HARMACHU, to ATOM Lord of On, to AMEN of Ramessu-Meriamen, to PTAH of Ramessu-Meriamen, to SUTECH the most glorious son of NUT; may they grant him an eternity of thirty-years' festivals, an infinity of years of peace, all lands, all nations, being bowed down beneath his feet for ever.
- 3 There came a royal Herald (nearly a whole line is erased here; the sense is, two royal Heralds came, bringing a tablet of silver, which)
- 4 the Grand-Duke of Kheta, KHETA-SIRA, had sent to the King to beg for peace of King RA-USER-MA, approved of the Sun, Son of the Sun, RAMESSU-MERIAMEN, endowed with life for ever and ever, like his father the Sun continually. Copy of the plate of silver which the Grand-Duke of Kheta, KHETASIRA, sent to the King by the hand of his Herald
- 5 TARTISBU, and his Herald RAMES, to beg for peace of His Majesty RA-USER-MA, approved of the Sun, Son of

<sup>1</sup> The fifth month.

- the Sun, RAMESSU-MERIAMEN, Chief<sup>1</sup> of rulers, whose boundaries extend to every land at his pleasure, The covenant made by the Grand-Duke of Kheta, KHETASIRA, the puissant, son of MARASARA,
- 6 the Grand-Duke of Kheta, the puissant, grandson of SAPALALA, the Grand-Duke of Kheta, the puissant; upon the plate of silver, with RA-USER-MA, approved of the Sun, the great ruler of Egypt, the puissant, son of RAMEN-MA (Seti Menepthah I.) the great ruler of Egypt, the puissant, grandson of RA-MEN-PEHU (Ramessu I.).
- 7 the great ruler of Egypt, the puissant: The good conditions of peace and fraternity . . . to eternity, which were aforetime from eternity. This was an arrangement of the great ruler of Egypt with the great Prince of Kheta, by way of covenant, that god might cause no hostility to arise between them! Now it happened
- 8 in the time of MAUTENARA, the Grand-Duke of Kheta, my brother, that he fought with . . . the great ruler of Egypt. But thus it shall be henceforth, even from this day—Behold; KHETASIRA the Grand-Duke of Kheta covenants to adhere to the arrangement made by the Sun, made by SUTECH, concerning the land of Egypt,
- 9 with the land of Kheta, to cause no hostility to arise between them for ever. Behold, this it is—KHETASIRA the Grand-Duke of Kheta covenants with RA-USER-MA, approved by the Sun, the great ruler of Egypt from this day forth, that good peace and good brotherhood shall be between us for ever.
- 10 He shall fraternize with me, he shall be at peace with me, and I will fraternize with him, I will be at peace with him for ever. It happened in the time of MAUTENARA the Grand-Duke of Kheta, my brother, after his decease, KHETASIRA sat as

<sup>1</sup> Lit., bull.

- 11 Grand-Duke of Kheta upon the throne of his father—Behold I am at one *in heart*<sup>1</sup> with RAMESSU-MERIAMEN, the great ruler of Egypt . . . of peace, of brotherhood; it shall be better than the peace and the brotherhood, which was before this. Behold, I the Grand-Duke of Kheta with
- 12 RAMESSU-MERIAMEN the great ruler of Egypt, am in good peace, in good brotherhood; the children's children of the Grand-Duke of Kheta shall be in good brotherhood and peace with the children's children of RAMESSU-MERIAMEN the great ruler of Egypt. As our (treaty) of brotherhood, and our arrangements
- 13 (made for the land of Egypt) with the land of Kheta, so to them also shall be peace and brotherhood for ever; there shall no hostility arise between them for ever. The Grand-Duke of Kheta shall not invade the land of Egypt for ever, to carry away anything from it; nor shall RAMESSU-MERIAMEN the great ruler of Egypt invade the land
- 14 of Kheta for ever to carry away anything from it for ever. The treaty of alliance which was even from the time of SAPALALA the Grand-Duke of Kheta, as well as the treaty of alliance which was in the time of MATENARA<sup>2</sup> the Grand-Duke of Kheta my father, if I fulfil it, behold RAMESSU-MERIAMEN the great ruler of Egypt shall fulfil it
- 15 . . . together with us, in each case, even from this day, we will fulfil it, executing the design of alliance. If any enemy shall come to the lands of RAMESSU-MERIAMEN the great ruler of Egypt, and he shall send to the Grand-Duke of Kheta saying, Come and give me help against him, then shall the Grand-Duke of Kheta
- 16 . . . the grand-Duke of Kheta to smite the enemy; but if it be that the Grand-Duke of Kheta shall not come

<sup>1</sup> Lit., "in corde."<sup>2</sup> Should be Mura-sara.

(himself), he shall send his infantry and his cavalry . . .  
to smite his enemy . . . of the anger of RAMESSU-  
MERIAMEN

17 . . . the slaves of the gates, and they shall do any  
damage to him, and he shall go to smite them, then shall  
the Grand-Duke of Kheta together with . . .

18 . . . to come to help to smite his enemies, if it shall  
please RAMESSU-MERIAMEN the great ruler of Egypt to  
go, he shall . . .

19 . . . to return an answer to the land of Kheta. But if  
the servants of the Grand-Duke of Kheta shall invade  
him, namely RAMESSU-MERIAMEN . . .

(Lines 20 and 21 are nearly erased.)

22 . . . from the lands of RAMESSU-MERIAMEN the great  
ruler of Egypt and they shall come to the Grand-Duke  
of Kheta, then shall the Grand-Duke of Kheta not  
receive them, but the Grand-Duke of Kheta shall send  
them to RA-USER-MA, approved of the Sun, the great  
ruler of Egypt . . .

23 . . . and they shall come to the land of Kheta to do  
service to any one, they shall not be added to the land of  
Kheta, they shall be given up to RAMESSU-MERIAMEN the  
great ruler of Egypt. Or if there shall pass over . . .

24 . . . coming from the land of Kheta, and they shall  
come to RAMESSU-MERIAMEN the great ruler of Egypt,  
then shall not RA-USER-MA, approved of the Sun, the  
great ruler of Egypt . . .

25 . . . and they shall come to the land of Egypt to do  
service of any sort, then shall not RA-USER-MA, approved  
of the Sun, the great ruler of Egypt, claim them; he  
shall cause them to be given up to the Grand-Duke of  
Kheta . . .

26 . . . the tablet of silver, it is declared by the thousand



gods, the gods male,<sup>1</sup> the gods female, those which are of the land of Kheta, in concert with the thousand gods, the gods male, the gods female, those which are of the land of Egypt, those . . .

27 . . . SUTECH of Kheta, SUTECH of the city of A . . . , SUTECH of the city of Taaranta, SUTECH of the city of Pairaka, SUTECH of the city of Khisasap, SUTECH of the city of Sarasu, SUTECH of the city of Khira(bu), SUTECH . . .

28 . . . SUTECH of the city of Sarapaina, ASTARATA of Kheta, the god of Taitatkherri, the god of Ka . . .

29 . . . the goddess of the city of . . . the goddess of Tain . . . , the god of . . .

30 of the hills of the rivers of the land of Kheta, the gods of the land of Kheta, the gods of the land of Tawatana, AMEN the Sun, SUTECH, the gods male, the gods female, of the hills, the rivers of the land of Egypt, the . . . the the great sea, the winds, the clouds. These words

31 which are on the tablet of silver of the land of Kheta, and of the land of Egypt, Whosoever shall not observe them, the thousand gods of the land of Kheta, in concert with the thousand gods of the land of Egypt shall be (against) his house, his family, *his servants*. But whosoever shall observe these words which are in the tablet of silver, be he of Kheta . . .

32 . . . the thousand gods of the land of Kheta, in concert with the thousand gods of the land of Egypt shall give health, shall give life to his (family) together with himself together with his servants. If there shall pass over one man of the (land of Egypt) or two, or three

33 (and they shall go to the land of Kheta then shall the Grand-Duke of Kheta cause them to be) given up again to RA-USER-MA, approved of the Sun, the great ruler of

<sup>1</sup> Lit., warriors.

Egypt, but whosoever shall be given up to RAMESSU-MERIAMEN, the great ruler of Egypt,

34 let not his crime be set up against him let not . . . himself, his wives, his children . . . . . If there shall pass over a man from the land of Kheta be it one only, be it two, be it three, and they come to RA-USER-MA, approved of the Sun

35 the great ruler of Egypt let RAMESSU-MERIAMEN the great ruler of Egypt seize (them and cause them to be) given up to the Grand-Duke of Kheta (but whosoever shall be delivered up . . . ) himself, his wives, his children, moreover let him not be smitten to death, moreover let him not (suffer ?)

36 in his eyes, in his mouth, in his feet, moreover let not any crime be set up against him. That which is upon the tablet of silver upon *its front side* is *the likeness* of the figure of SUTECH . . . of SUTECH the great ruler of heaven, the *director* of the Treaty made by KHETASIRA the great ruler

37 of Kheta . . .

38 . . .



## THE TABLET OF 400 YEARS.

XIXth DYNASTY.

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TRANSLATED BYS. BIRCH, LL.D.

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THIS Inscription is incised on a tablet of red granite found in the ruins of the ancient Tanis, which is at present in the Museum of Boulaq in Cairo. The monument and a translation have been published by Mariette Bey in the *Revue Archéologique*, vol. xi, Paris, 1865 ; pl. 4, p. 169 and foll. The inscription is in some respects peculiar if not suspicious. It is an act of homage from a high officer of state named Seti to the god Sut in the reign of Rameses II of the XIXth dynasty, and gives an interval of 400 years between his reign and that of the rule of the Hykshos or Shepherds. As such it is most important for

the chronology although unfortunately the place of the Shepherd king in the dynasty is not known, nor is the regnal year of Rameses II mentioned in the tablet, which had it been, would have given two fixed points for the duration of the XVIIIth and XIXth dynasties.



## THE TABLET OF 400 YEARS.

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The upper part of the tablet contains the usual vignette, the subject being, a

Scene representing RAMESES II "giving wine to his beloved that he may make him a giver of life." The god SUT in his human form wearing the white crown *hut*, and holding the *ankh*, as symbol of life and the *uas*, sceptre. The officer SETI stands behind the monarch in adoration to SUT. The inscription runs :—"A gift of adoration to thy person Oh SUT, Son of NUT, give thou a long time in thy service to the Prince, Nomarch, Royal Scribe of the horses, Superintendent of the countries Superintendent of the fortress Ta-ru " (Parameses).

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- 1 THE Living HORUS, the Living Sun, the Powerful Bull beloved of Truth, Lord of the Festivals of Thirty Years like his father PTAH, King of Upper and Lower Egypt RA-USER-MA, Approved of the Sun, Son of the Sun RAMESES beloved of AMEN Giver of Life
- 2 Lord of Diadems, Regulator of Egypt, Chastiser of Foreign Lands, Sun born of the gods, Possessor of the Upper and Lower country, the Hawk of Gold, Rich in Years, Greatest of the Powerful
- 3 the King of the Upper and Lower country, RA-USER-MA, Approved of the Sun, the Son of the Sun, RAMESES, beloved of AMEN, the Chief enriching the two countries with memorials in his name,
- 4 the Sun has shone above to his wishes<sup>1</sup> the King of Upper and Lower Egypt, RA-USER-MA, Approved of the Sun, RAMESES beloved of AMEN.

<sup>1</sup> Or, as the king liked.

- 5 His Majesty ordered that a great Tablet of stone should be made in the great name of his fathers for the sake of setting up the name of the father of his fathers,
- 6 the King of the Upper country RA-MEN-MA, Son of the Sun, SETI<sup>1</sup> beloved of PTAH, firm and prosperous for ever like the Sun daily.
- 7 The 400th year the 4th of the month Messori<sup>2</sup> (of) the King of the Upper and Lower country SUT-AA-PEH-PEH, Son of the Sun, whom he loves NUB-TI<sup>3</sup> beloved of HAR-EMAKHU<sup>4</sup> who is for ever and ever.
- 8 A journey was made by the Prince, the Superintendent of the nome, the Fan Bearer at the King's right hand, the Superintendent of bows, the Superintendent of lands, the Superintendent of the fort of Taru, the Chief of the Matau, the Royal Scribe of the cavalry
- 9 the Processional Priest of Ba-neb-tat<sup>5</sup> the High Priest of SUT, officer<sup>6</sup> of Uat<sup>7</sup> the Ruler of the two countries, the Superintendent of the Priests of all the gods, SETI, justified Son of the Prince, the Governor of the district,
- 10 the Superintendent of the bows, the Superintendent of the countries, the Royal Scribe of the horses PARAMESSES, justified, born of the Lady of the house, the Singer of the Sun, TAA, justified he says
- 11 Hail to thee SUT son of NUT, AAPEHPEH in the boat of millions of years, overthrowing enemies before the boat of the Sun, great are thy roarings in . . . . .
- 12 . . . . . grant me a good time of life to follow thy person  
I have been placed in . . . . .

<sup>1</sup> Sethos I, king of the XIXth dynasty.

<sup>2</sup> The 12th month.

<sup>3</sup> Name of the Shepherd king, predecessor of Apophis, a kind of minister, sepulchral or civil.

<sup>4</sup> Harmachis, "The sun in the horizon."

<sup>5</sup> Mendes.

<sup>6</sup> The *Karheb*.

<sup>7</sup> Buto.

THE  
INVASION OF EGYPT BY THE GREEKS,  
UNDER THE XIXth DYNASTY.  
IN THE REIGN OF MENEPHTAH.

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TRANSLATED BY  
S. BIRCH, LL.D.

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THE text of this inscription is found on one of the walls of a small court lying South of the great outer wall of the principal Temple of Karnak in Egypt. The upper part of the inscription has been broken away and the top of each line has lost from a fourth to third part of its entire length, the lower portion was encumbered with ruins and remained inaccessible till it was uncovered by the late Vte. de Rouge. The text has been published by Professor Lepsius *Denkmaeler* Abth. III, 199, 2, by M. Brugsch, *Geographische Inschriften*, 4to, 1858, II. *Taf.* LXXXV, and more perfectly by M. Duemichen, *Historische Inschriften. Taf.* I-V. Translations of the inscription have also been made by the Vte. de Rouge, *Revue Archéologique*,

8vo, Paris 1867, p. 167, by M. Chabas, *Études de l'Antiquité historique*, 8vo, Paris 1870-73, the last of which is the most complete extending to the sixty-second line. The historical interest of this text is that it gives an historical account of the first years of the reign of Menephtah I. of the XIXth dynasty the son and successor of Rameses II. In it is detailed the invasion of Egypt from the West by the allied army of the Libyans, the Maxyes, the supposed Achæans or Greeks, the Sicilians, the Tyrrhenians or Etruscans, the Sardinians and the Lycians identified as such by M. de Rougé. It is the earliest historical mention hitherto discovered of the Greeks, while the great antiquity of the inscription shows the state of the population and colonization and civilization of the Mediterranean at that remote period. Exhibiting as it is thought to do the first point of contact between the Hellenic and Italian with the Egyptian and Hamitic races, it offers valuable data for the resolution of the problems involved in the earliest Hellenic legends, history and literature.



## INVASION OF EGYPT.

Three fragments marked A, B, C.

## FRAGMENT A.

Commencement of five perpendicular lines.

- 1 Then were smitten the Chiefs . . . . .
- 2 of his country, in bulls, cattles, and asses . . .
- 3 men of the fallen enemy . . . . .
- 4 their weapons, smitten . . . . .
- 5 unknown is the stopping of their hand, they were . . .
- 6 valour of the gods in the moment of time

## FRAGMENT B.

Middle of seven perpendicular lines.

- 1 . . . Total 2 . . .<sup>1</sup>
- 2 . . . its Chief bearing . . .
- 3 . . . divine
- 4 . . . the powerful Sun, more powerful than the Nine  
bow barbarians . . . . .
- 5 . . . victory. He was not taken the . . . . were
- 6 . . . which I gave Tamera<sup>2</sup> in . . . .

## FRAGMENT C.

End of nineteen horizontal lines.

- 1 . . . . . the safety
- 2 he received without exception the morning of the
- 3 . . . . of the men who had invaded it the eye of every  
god
- 4 . . . . . great. The two lands of Tamera being given

<sup>1</sup> Line 1 of this fragment perhaps continues line 3 of fragment A, line 2  
B continues line 4 of the same fragment, and so on.

<sup>2</sup> Northern Egypt.

- 5 . . . . . the doers of evil, were pierced by every god  
 who was
- 6 . . . . . (beseeching) their heart to see the breath of  
 BA-EN-RA beloved of AMEN.
- 7 . . . . . the temples, they caused them to go into
- 8 . . . . (MERENPTAH) at peace through Truth, may the  
 time of his life be like the sun he answers on
- 9 . . . of His Majesty, called *Namaurumeri*<sup>1</sup> the not
- 10 MERENPTAH at peace through Truth, called AMEN, the  
 Prince of the land of Lubu.<sup>2</sup> Assembled the abominable
- 11 . . . swiftness (of . . . their) swiftness. The Living  
 Lord will catch him, knowing
- 12 . . . joy coming forth from the cities of Tamera<sup>3</sup>
- 13 . . . . . gods. The Living Lord subdued him com-  
 manding
- 14 . . . . . their hand the wells open . . . .
- 15 . . . . . *slept* tranquil close to the fields
- 16 . . . . . the well incessantly calling out at night
- 17 . . . . . the ploughing of the . . . . waters
- 18 . . . *approaching*<sup>4</sup> saying a salutation
- 19 . . . . . land of Mateni<sup>5</sup> and Innu

The principal portion is in seventy-seven lines.

- 1 . . . i, the Akauasha,<sup>6</sup> Tursha,<sup>7</sup> Luku,<sup>8</sup> Sharutana,<sup>9</sup>  
 Shekilusha,<sup>10</sup> (all the lands of the North of the great sea,)  
 came all the lands
- 2 . . . victorious by the valour of AMEN, was the King  
 of the Upper and Lower Country, BA-EN-RA, beloved of  
 AMEN, the Son of the Son of the Sun MENEPHTAH at  
 peace through Truth, giver of life. Then that good god  
 was . . . .

<sup>1</sup> Or called also "the Maurui," Mauri, Moors.

<sup>2</sup> Libya.

<sup>3</sup> Northern Egypt.

<sup>4</sup> *Her tet*, probably in or out of the mud or dirt.

<sup>5</sup> Greek Isles.

<sup>6</sup> Achaioi, Achæans.

<sup>7</sup> Tursenoi, Etruscans.

<sup>8</sup> Lycians.

<sup>9</sup> Sardinians.

<sup>10</sup> Sicilians.

- 3 . . . followed him every god as his protection, every land was in fear at sight of him the King of the Upper and Lower Country BA-EN-RA, beloved of AMEN, the Son of the Sun, MENEPHTAH at peace through Truth
- 4 . . . . . capture had been made of the places, he had ordered that they should bow down to his rule, the invaders of all his frontiers to (his) victory . . .
- 5 . . . all his acts are ordered as the breath of life, he caused men to refuse repose, preponderant was his valour in
- 6 . . . to guard Heliopolis, the city of the god TUM, to protect Memphis, the fortress of Tanen and to put in good condition what had been ruined
- 7 . . . lines before Pa-Baris, the environs of the canal of Shakana at the north of the pool of Har
- 8 . . . (as the plains) uncultivated, which had been left as pasturages on account of the Nine bow barbarians. It had been infested in the time of the ancestors. All the Kings of Upper Egypt reposed in secret monuments<sup>1</sup>
- 9 . . . and the Kings of Lower Egypt were reposing in their city surrounded by a perishing sepulchre.<sup>2</sup> The troops had not auxiliaries to answer. It happened
- 10 (that the King MENEPHTAH was raised) on the throne of HORUS (where) he had been placed to give life to Mankind, he had gone as King to watch over mortals, there was a courage in him to make him in the . . . the two lands, I was
- 11 (ordering him to go) in the land of Bairu<sup>3</sup> he gave orders to the elite of his troops, he sent his cavalry in all directions, his emissaries . . . his march in
- 12 his . . . for he did not care for hundreds of thousands

<sup>1</sup> *Abmer*, or *smer*, sepulchres.

<sup>\*</sup> Alluding to the tombs of the Biban-el-Moluk and the pyramids.

<sup>3</sup> Or Mabairu.

in the day of battle. His soldiers proceeded coming in good order, leading the auxiliaries to every land

- 13 . . . . month of the summer for the vile Chief of the the Lubu<sup>1</sup> MARMAIU son of TAIT descended from the land of the Tahennu<sup>2</sup> with his auxiliaries,
- 14 (the Mashuash,<sup>3</sup> the Kahaika,<sup>4</sup>) the Sharutana,<sup>5</sup> the Shakalusha,<sup>6</sup> the (A)kauasha, the Tursha<sup>7</sup> placing them at the head of all the combatants and all the heroes of his country. He led his wife and children
- 15 . . . the Captains of his troops, the Chiefs of the camp, he penetrated the Western frontier from the field of Pa-ari-sheps. Then His Majesty arose *furious* against them like a lion
- 16 (glaring He said to them), Listen ye to all the words of your Lord, I let you *know this* that is to say, I am the ruler who is leading you, I watch to find out
- 17 (. . . . your father. Is there one among) you like him to give life to his children? You *tremble* like geese not knowing what is best to do, not answering the (enemy)
- 18 (Egypt is) desolated, and abandoned to the incursion of any land, Nine<sup>8</sup> bow barbarians are overrunning its frontiers; the revolvers are invading it daily. Every country is pillaging
- 19 (its cities coming) to devastate the harbours they go to the fields of Egypt (and) to the river. They stand and remain therein days and months, seated
- 20 (in the country) They reach the mountains of the land of Ut,<sup>9</sup> ravaging the circuit of Taahu, acting like it was under Kings in the records of other times in days not known

<sup>1</sup> Libyans.

<sup>2</sup> Mauritania.

<sup>3</sup> Maxyes.

<sup>4</sup> Caicai.

<sup>5</sup> Sardinians.

<sup>6</sup> Sicilians.

<sup>7</sup> Turseni, Etruscans.

<sup>8</sup> Supposed to be a confederacy of Nine States.

<sup>9</sup> A place supposed to be in the Oxyrrhynchite nome.

- 21 . . . (coming) as reptiles, they are not made to turn back (crawling) on their bellies, loving death and hating life, their heart does it not revolve
- 22 (evil) . . . they follow their Chief, they are looking out *in* the cultivated land,<sup>1</sup> coming fighting to fill their bellies *daily*. They come to the land of Kami<sup>2</sup> to search for provisions for their mouths, they give their hearts
- 23 (to settle in Egypt) I . . . I find they are brought in like *netted fish*,<sup>3</sup> their Chief is like a hound a vile person without heart, he sits *firm*
- 24 . . . *approaching* the land of the Petti-Shu which I made take corn in boats to give life to that land of the Khita, for I am the *one* to whom the gods have brought all support
- 25 . . . (the whole world) *is* under my *power* the King of the Upper and Lower Country BA-EN-RA beloved of AMEN, the Son of the Sun, MENEPHTAH, at peace through Truth, the giver of life, augmenting my support, augmented is (the support of AMEN) I am firm as the ruler of the two countries, the lands
- 26 . . . Upper and Lower Egypt. AMEN has asserted his word in Uast<sup>4</sup> he has turned back his head to the Mashuasha<sup>5</sup> . . . . . (*they will not*) see the land of Tamahu. Are
- 27 . . . (placed) the auxiliaries in front, let them slaughter the land of Lubu,<sup>6</sup> they go forth, the hand of god with them, AMEN (*protecting*) them with their bucklers. *I* order the country of Kami<sup>7</sup> saying
- 28 (Let the troops be) prepared to unite in the fourteenth day. His Majesty saw in *a dream*<sup>8</sup> as it were a figure of *the god* PHTAH standing to *prevent the advance* of the King It was as high

<sup>1</sup> *Nekhta-ta* corn or arable land.<sup>2</sup> Egypt.<sup>3</sup> Or "fowlers."<sup>4</sup> The Thebaid, West Thebes.<sup>5</sup> Maxyes.<sup>6</sup> Libya.<sup>7</sup> Egypt.<sup>8</sup> Or vigil, watch.

- 29 . . . . it said to him, *Make a stand*. It gave him the scimitar. Do you put away the dejected heart from you. His Majesty then said
- 30 (What am I to do? It replied) Let the infantry and cavalry in their number, advance in front of them to the cultivated land in the *defiles* of the nome of Pa-ari-sheps. Then the vile Chief of
- 31 (the Libyans . . . .) the night of the first of the month Epiphi<sup>1</sup> at dawn to meet together. The vile Chief of the Lubu made a march at the date of the third of the month Epiphi, bringing
- 32 (his troops) . . . to fight them. An advance was made by the army of His Majesty with his cavalry AMEN was with them NUBTI, gave them his hand, (every) one
- 33 (was slaughtering the enemy fallen in) their blood *nothing remained of them*.<sup>2</sup> For the auxiliary forces of His Majesty were six hours slaughtering of them, they put them to the sword making
- 34 . . . . of the land. When they were fighting the vile Chief of the Lubu (looked on). His cowardly heart was afraid he stretched forth
- 35 (his legs in flight, he threw down under) the sandals his bow. His weapons in haste were left behind (and all he had) with him a violent despair took him and a great terror circulated in his limbs
- 36 . . . a capture was made) of his things, his money,<sup>3</sup> his silver, and his gold, his vessels of brass, the ornaments of his wives, his thrones, his bows, his weapons and all things which he had brought
- 37 (with him . . . . an officer of) the palace to bring them with the captives. Then the vile Chief of the Lubu was hastening to return to his *country*. Was a number

<sup>1</sup> The 11th month.<sup>2</sup> Or, without respite for them.<sup>3</sup> *Manatata* minas.

- 38 (of the enemy escaping) the slaughter from being put to the sword. But His Majesty made the officers who belonged to the cavalry after them. They were falling in  
 39 (their blood massacring all) *Such* was not beheld in the registers of the Kings of Lower Egypt when that land of Kami<sup>1</sup> was in their (power), when the plague<sup>2</sup> was standing in the reigns of the Kings of Upper Egypt  
 40 . . . . so the (gods) on account of their beloved Son to rule Kami by its Lord, to make good the temples of the two TAMERI to declare  
 41 . . . Western ports a despatch to the living court<sup>3</sup> saying the fallen MARMAIU<sup>4</sup> has gone flying, his limbs to his vileness has passed by me through the favour of the night in the cultivated lands  
 42 (before Paarisheps) . . . his vile body every god prostrating him on account of Kami; the promises he made have failed, all the words of his mouth have recoiled on his head, it is not known if he is dead  
 43 (or alive). Thou hast (thrown) him from his power. Should he be alive he will not recover, he has fallen contemptible to his soldiers. Thou art the one who will take them, slaughtering  
 44 . . . . in the land of the Tamahu<sup>5</sup> They will set another of his brethren in his place to contend he seems foul to the Chiefs like filth  
 45 . . . the officers, the auxiliary troops, the infantry, the cavalry, all the veterans of the army and those of the young foreign troops having ardour  
 46 . . . . . before them laden with the cut off members of the Lubu (and) the hands of all the nations which

<sup>1</sup> Egypt.

<sup>2</sup> This seems to mean during the absence of the kings of Upper Egypt, with whom the kings of Lower Egypt are disadvantageously contrasted.

<sup>3</sup> The Egyptian king.

<sup>4</sup> Name recalling to mind the Marma-rica.

<sup>5</sup> Country of the North, Cyrenaica.



- were with them in skins and bunches, (*all*) things  
 47 . . . . were *repulsed* the enemies to their country.  
 Then the whole land shouted to heaven the villages and  
 nomes were delighted at the prodigies which had hap-  
 pened. The canals
- 48 . . . things brought under the place of reception for  
 His Majesty to see his victories. The number of captives  
 brought from that land of the Lubu and the countries  
 were led with it likewise, all the things
- 49 . . . conducted to the magazines of MENEPHTAH at  
 peace in truth *from the* Tahennu who were in Paarisheps  
 to the upper places of that land, commencing from (the  
 fort of) MENEPHTAH (at peace in Truth
- 50 . . . members cut of six persons, children and brethren of  
 the land of Lubu killed of which the members were brought
- 51 . . . killed Lubu of whom the excised members were  
 brought 6359 Total of children of Chiefs
- 52 . . . Sharutina, Shakalusha, Akaiuasha of the lands of  
 the sea, of whom the members<sup>1</sup> were not brought
- 53 . Shakalusha 222 persons, making 250 hands, Turusha  
 742 making 790 hands Shairutana
- 54 . . . Akaiuasha who were *with us* we did not let  
 their members be excised, their fists and hands were  
 brought by us. We did not let
- 55 (to be cut off) . . . heaps their members were brought  
 cut off to the place where *he* was. 6111 persons, making  
 excised members
- 56 . . . their fists 2370 persons, Shakalusha, Turusha,  
 coming as the wretches of the land of Lubu
- 57 (Kahaka), Lubu, led prisoners alive 218 persons;  
 women of the vanquished Chief of the land of Lubu  
*whom* he had brought with him, they were natives of the  
 land of Lubu 12 persons Total of those brought

<sup>1</sup> *Phalli* of the which the *karunata* was a part.



- 58 (living prisoners) 9376, weapons which were in their hands brought by the captives, *copper* swords of the Mashauasha 9111.
- 59 oxen of the land of . . . 1,20,214 yoke of horses *which* were bearing the vanquished of the land of Lubu with the children of the *Chiefs* of the land of Lubu brought were alive, . . . things
- 60 . . . of the Mashauasha (who were) captured of His Majesty the living, fighting the vanquished of the land of Lubu various kinds of bulls 1308, goats
- 61 (gold vases) various 54, silver drinking vessels *other* vases, copper swords, cuirasses, razors, various vases 3134
- 62 . . . they set fire to the skin tents, and all their *provisions*.<sup>1</sup> His Majesty came crowned in the hall of the palace
- 63 . . . (was) his living Majesty rejoiced in seeing (it). He made slaves (of them) (Said H)is Majesty shouting to heaven My service is in the horizon
- 64 . . . of the good things the Sun made for my supply. I gave them *praise* as said by the god, giving the valour for his *words* The King of the Upper and Lower Country BA-EN-RA beloved of AMEN the Son of the Sun MENEPHTAH at peace through Truth
- 65 . . . altogether thou hast . . . the men in their towns, Kush<sup>2</sup> also having . . . I let him see in my hand in the *first year* the dues
- 66 . . . its Chief brought its product yearly in turn *I was* making a great overthrow of them. I gave the survivors to fill the Temples
- 67 . . . their Chief vanquished running before me I made . . . slaughtering them, I set fire to them, netted like birds, I made the country.
- 68 . . . ed, rendered divine, being the greatest of every gods who was born. HORUS caused me to be born to be

<sup>1</sup> *Karmuta*, an uncertain word, perhaps "baggage."    <sup>2</sup> Æthiopia, Nubia.

the sole Lord of Kami.<sup>1</sup> HORUS *then* settled and invaded it. HORUS was hidden in it under my dominions, praised

. . . PHTAH

69 . . . powerful, Sun, a strong scimitar against the Nine bow barbarians, whom<sup>2</sup> SET gave power and victory to the HORUS rejoicing in Truth, whom *Ra supports daily*,<sup>3</sup> the King of the Upper and Lower Country BA-EN-RA beloved of AMEN, the Son of the MENEPHTAH at peace in Truth, the living I am

70 . . . he was not taken. The Lubu were meditating *evil* to do *it* in Kami. Lo I vanquished them I slaughtered them making *a spoil* of their country

71 . . . I made the Tamera passable and navigable as I wished, the men also as I wished them. I gave them breath for their cities, rejoiced in the name of Heaven the countries

72 . . . They were (*not*) found done : making my good days in the mouths of families, as the greatest of merits I performed for them. The whole *country* was set right

73 . . . worshipping my gracious Lord, the taker of the two countries, the King of Upper and Lower Egypt BA-EN-RA beloved of AMEN the Son of the Sun MENEPHTAH at peace through Truth, the living, their great words Kami was

74 . . . the Lubu<sup>4</sup> also, I vowed to lead captive, thou lettest them be as grasshoppers also every road was blocked up with their (hosts) . . . according thy supplies with care, we joyfully repose at all times. There are not

75 . . . the assent it was at all turns at the house, working the meritors, enduring in the *responses*

76 . . . the years like TUM, the services placed on thy assenting head do we not see.

<sup>1</sup> Egypt.

<sup>2</sup> The king.

<sup>3</sup> The standard title.

<sup>4</sup> Libyans.

## DIRGE OF MENEPHTAH.

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 TRANSLATED BY

S. BIRCH, LL.D.

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THE following short poetical eulogium of a king, apparently of Menephtah or Seti II of the XIXth dynasty, is found in Papyrus Anastasi 4 of the British Museum. It is published *Select Papyri*, Pl. lxxxiv, l. 2-9, lxxxv, l. 1. Although not divided by red dots it is clearly poetic in style, and is accordingly given in paragraphs. From the final line it appears to be addressed to the monarch after his death. Although the titles do not exactly correspond with those of Ramses II or Menephtah

it appears to relate to him, as the papyrus is of his reign and that of Seti II of the same dynasty. It may indeed refer to this later monarch, but as no cartouche is given and the titles after the palatial or so called Horus ones are doubtful, it is uncertain who the monarch is to whom it refers. It has been translated by M. Chabas, *L'Égypt aux temps de l'exode*. Chalons 1873, p. 118.



## DIRGE OF MENEPHTAH.

1 AMEN gave thy heart pleasure,  
 2 he gave thee a good old age,  
 3 a life-time of pleasure followed thee  
 4 blessed was thy lip, sound thy arm  
 5 strong thy eye to see afar  
 6 thou hast been clothed in linen.<sup>1</sup>  
 7 Thou hast guided thy horse and chariot  
 8 of gold with thy hand  
 9 the whip in thy hand, yoked were the steeds  
 10 the Xaru,<sup>2</sup> and Nahsi,<sup>3</sup> marched before thee  
 11 a proof of what thou hadst done  
 12 thou hast proceeded to thy boat of *ās*<sup>4</sup> wood  
 13 a boat made of it before and behind  
 14 thou hast approached the beautiful tower which  
 15 thou thyself made  
 16 thy mouth was full of wine, beer, bread and flesh  
 17 were slaughtered cattle and wine opened :  
 18 the sweet song was made before thee  
 19 thy head anointer anointed thee with *kami*<sup>5</sup>  
 20 the Chief of thy garden pools brought crown  
 21 the Superintendent of thy fields brought birds  
 22 thy Fisherman brought fish

<sup>1</sup> Or gone to the gap to which the dead went to in the Sun boat.

<sup>2</sup> Syrians as prisoners of war.

<sup>3</sup> Negroes.

<sup>4</sup> Cedar or acacia.

<sup>5</sup> A kind of balsam.

- 23 thy galley came from Xaru<sup>1</sup> laden with good things  
24 thy stable was full of *horses*<sup>2</sup>  
25 thy female slaves were strong<sup>3</sup>  
26 thy enemies were placed fallen  
27 thy word no one opposed  
28 Thou hast gone before the gods the victor the justified!<sup>4</sup>

<sup>1</sup> Syria.

<sup>2</sup> Or cattle.

<sup>3</sup> Or industrious, *rut*.

<sup>4</sup> Dead or departed.



## THE POSSESSED PRINCESS.

TABLET OF RAMESES XII.

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 TRANSLATED BY

S. BIRCH, LL.D.

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THE Inscription of the departure of the ark of Khonsu or Chons, is found on a sandstone tablet in the Bibliothèque Nationale at Paris. The tablet has been published by M. Prisse, *Monuments Égyptiens*, fo. Paris, 1847, pl. xxiv. ; and a translation by S. Birch, *Transactions of the Royal Society of Literature*, New Series, 1853, Vol. IV. p. 217, the text and translation of the inscription by the late Vicomte Emmanuel De Rougé, *Étude sur une stèle Égyptienne*, 8vo., Paris, 1858 and a translation only by M. Brugsch, *Histoire d'Égypte* 4to. Berlin 1859 p. 206. The monarch in whose reign the event took place is supposed to be Rameses XII. of the XXIst dynasty but there is

some difficulty about the succession of these later monarchs of the XXIst dynasty, as the discoveries of new papyri and documents have had the effect of displacing Rameses X.

An idea has been started by the Rev. D. Haigh in the *Zeitschrift für ägyptische Sprache und Alterthumskunde* 1874 p. 65, that Bakhten was connected with Assyria and that the king of the land of Bakhten mentioned in the tablet was Tiglath-Pileser I., but it cannot be considered as proved without further confirmation. The inscription is one of the most remarkable of the ancient Egyptian Monuments and records the possession of a princess of the land of Bakhten by a spirit or demon and the exorcism of the spirit by the Egyptian god Khonsu or Chons sent specially from Egypt for that purpose: similar possessions appear to have been not unknown to the Assyrians and Babylonians and an incident of these possessions is found in the Book of Tobit. It is clear from the name of the princess that she was of the Semitic race and that the country to which she belonged was some distance from Egypt.



## THE POSSESSED PRINCESS.

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SCENE representing the departure of the ark of the god KHONSU or CHONS borne by twelve priests and accompanied by two others one reading, the ark having a feather standard in front and a flabellum behind. The ark is called "KHONSU in Egypt NEFERHETP." Before the ark stands Rameses XII. wearing a helmet and tunic offering burning incense to the god. Over the head of the monarch is a vulture flying holding a signet. The inscriptions here read,

"The King of the Upper and Lower Egypt, the Lord of the two countries RA-TSER-MA, SATP-EN-RA the Son of the Sun of his race RAMESES beloved of AMEN, beloved of NISHEM, Giver of eternal life gives incense to (his) father KHONSU in the Uas<sup>1</sup> NEFERHETP. The protection of life behind all (his) limbs."

On the right side is seen the return of the ark of CHONS borne by a pole on the shoulders of 4 priests and met by Ha-neter-neb, the priest of the god offering fire. All the priests wear sandals, and scull caps. The inscription reads "Beloved of KHONSU the Giver of oracles in the Uas,<sup>1</sup> the great god, driver away, of possessing,<sup>2</sup> Giver of life like the Sun. The name of the Prophet, Priest of KHONS the Giver of oracles in Uas,<sup>1</sup> KHONS-PA-NETER-NEB."

Above the scene is the usual winged disk called

"*Hut*,<sup>3</sup> the great god, Lord of Heaven."

- 1 The HORUS, the Powerful Bull, the type of diadems, establishing reigns, like TUM, the Hawk of gold, the powerful (by) the scimitar, the destroyer of the Nine bow barbarians, the King of Upper and Lower Egypt

<sup>1</sup> The Thebaid.

<sup>2</sup> Evil spirit entering into the body.

<sup>3</sup> *Tehhut*, winged disk.

- Lord of the two countries, RA-TSER-MA, approved of the Sun, the son of the Sun of his loins, RAMESES beloved of AMEN, beloved of AMEN-RA
- 2 lord of the thrones of the two countries, and the circle of the gods, Lords of the Thebaid The good god son of AMEN, born of HORUS, engendered of HAREMAKHU, the illustrious seed of the entire lord, the issue of KAMUTEF,<sup>1</sup> King of Egypt, ruler of Teshet, Chief
- 3 taking the Nine bow barbarians. Coming from the womb he has arranged the forces, he has given orders as soon as *he* issued from the egg, a resolute Bull, he went forward, being a Bull King, a god manifest the day of combats, like MENTU, the very valorous
- 4 like the son of *Nut*.<sup>2</sup> His Majesty was in Naharana<sup>3</sup> registering the annual tributes the Princes of all the countries came prostrating and giving peaceful (words) to the spirits, of His Majesty. The places began bringing their tribute of gold, *lapis lazuli*<sup>4</sup>
- 5 *turquoise*,<sup>5</sup> and all the good wood of Taneter<sup>6</sup> on their backs, one outvying another. The Chief of the land of Bakhten was causing his presents to be brought, he placed his eldest daughter first. They entreated His Majesty praying life of him. She
- 6 was a very beautiful person, and delighted the heart of

<sup>1</sup> The mystical title of Amen Ra considered as the Father and Son, the first and last avatar of the god.

<sup>2</sup> Or *Naut* goddess of the celestial water or the Greek Rhea.

<sup>3</sup> Mesopotamia.

<sup>4</sup> *Xesbet*, supposed to be lapis lazuli, but two kinds mentioned in the inscriptions, *Xesbet ma* real lapis, and *Xesbet* lapis only, possibly an imitation. Glass, or as it is technically termed paste, imitations of lapis are found.

<sup>5</sup> *Mafka turquoise*. This like *Xesbet* was true or otherwise: some suppose it to be malachite, but neither malachite nor turquoise are found in Egyptian works of art. It is figured blue and may be intended for blue fayence or else it was a mineral of copper for making blue paint.

<sup>6</sup> The Holy Land, part of Arabia.

His Majesty beyond all things. The title of great<sup>1</sup> royal wife RANEFERU was conferred on her. *When* His Majesty returned to Egypt, she performed all the rites of a royal wife. It happened on the 15th year the 22nd of the month Payni<sup>2</sup> His Majesty was in Uas,<sup>3</sup> the powerful, the Ruler of Temples, performing

7 the orders of father AMEN-RA, Lord of the thrones of the two countries in his good festival of Southern Thebes (from) the seat of his heart, at the first time, it was sent to tell His Majesty there was an envoy of the Chief of the Bakhten come having numerous presents for the royal wife. When he was brought

8 before His Majesty with his presents, he said adoring His Majesty, "Glory to thee, Sun of the Nine bow barbarians, Let us live before thee." *When* he had said his adoration before His Majesty he said again to His Majesty "I have come to thee my

9 Lord on account of BENT-RASH the little sister of the royal wife RANEFERU *a malady has penetrated her limbs.*<sup>4</sup> Would Thy Majesty send a person acquainted with things<sup>5</sup> to see her?" His Majesty said "Bring me the scribe of the houses of life and those acquainted with mysteries

10 of the inner palace." (They) were brought forthwith. His Majesty said, "I have called you to hear this word, bring me one intelligent in his heart and skilful with his fingers from amongst you." Was brought the royal

11 scribe TAHUTIEMHEB before His Majesty His Majesty ordered that he should go to the land of Bakhten with that envoy. The journey to the land of Bakhten was

<sup>1</sup> The *ur* or chief wife, the superior of all the rest.

<sup>2</sup> The 10th month.

<sup>3</sup> Uas, Thebes. The Western is sometimes added.

<sup>4</sup> Or "there is an evil movement in her limbs."

<sup>5</sup> *Rex-xet sa*, one knowing the things of books, a learned man, magus, sacred scribe or physician.

made by the person acquainted with things. He found BENT-RASHT in the conditions<sup>1</sup> of being under spirits. He found

- 12 them hostile to contend with him. The Prince of the land of Bakhten was a second time sending to His Majesty saying "Prince my Lord would His Majesty order a god be sent . . . . .
- 13 to His Majesty." On the 26th year the 1st of the month Pashons<sup>2</sup> during the festival of AMEN His Majesty was in Uas.<sup>3</sup> His Majesty was a second time before KHONSU, in Uas<sup>3</sup> (called) NEFERHETP,<sup>4</sup> saying "My good Lord I am again before you on account of the daughter of the Chief of the land
- 14 of Bakhten." Then was led KHONSU, in Uas<sup>3</sup> (called) NEFERHETP, to KHONSU the Giver of oracles, the great god, expeller of possessors. Then said His Majesty before KHONSU, in Uas<sup>3</sup> (called) NEFERHETP "My good Lord wouldst thou turn thy face to KHONSU
- 15 the Maker of oracles, the great god chaser of possessors let him go to the land of Bakhten by a very great *favour?*" Then said His Majesty "Give thy *protection* with him." I let His Majesty go to the land of Bakhten to save the daughter of the Prince of Bakhten.
- 16 Assented<sup>5</sup> favourable KHONSU in Uas<sup>3</sup> (called) NEFERHETP, he gave his divine virtue fourfold to KHONSU the Giver of oracles in Uas,<sup>3</sup> His Majesty ordered that KHONSU the Giver of oracles in Uas<sup>3</sup> should be made to

<sup>1</sup> He found her in the conditions of having demons or being possessed by demons.

<sup>2</sup> The 9th month.

<sup>3</sup> The Thebaid.

<sup>4</sup> Khonsu was a god with two names; the second, by which he was known in Uas or the Thebaid, being Neferhetp.

<sup>5</sup> *Han api ur akar*, "Moved the head" very much, assented; "an action probably shown by some action of the statue."

- proceed to the great ark<sup>1</sup> and five small boats, a chariot  
 17 and many horses on the right and left. That god came to the land of Bakhten at a period<sup>2</sup> of one year and five months. The Prince of the land of Bakhten came with his soldiers and his Chiefs before KHONSU the Giver of oracles he placed himself  
 18 on his belly saying "Thou comest to us, thou art peaceful to us by orders of the King of Upper and Lower Egypt RATSER-MA approved of the Sun. That god went to the place where BENT-RASH was. He made a *cure*<sup>3</sup> of the daughter of the Prince of the land of Bakhten; she was right  
 19 forthwith. That spirit who was with her said before KHONSU the Giver of oracles in Uas.<sup>4</sup> "Thou hast come in peace (the) great god, driver away of possessors, the land of Bakhten is thy city, its men are thy slaves. I am thy slave.  
 20 I will go to the place whence I came to give peace (to) thy heart on account of thy journey here. Let the Prince of the land of Bakhten order that a good day be made with me and the Chief of the land of Bakhten." That god intimated to his prophet saying  
 21 "Let the Prince of the land of Bakhten make a great sacrifice before that spirit." While this agreement was made by KHONSU the Giver of oracles in Uas<sup>4</sup> and (the) spirit the Prince of the land of Bakhten and his army were in great fear.  
 22 He made a great sacrifice before KHONSU the Giver of oracles in Uas<sup>4</sup> and that spirit, the Prince of the

<sup>1</sup> *Ua*, a boat. The Egyptian ark was placed in a kind of boat: the other smaller ones are called *kaka-t* "boats."

<sup>2</sup> *Sam*, a stay or stopping.

<sup>3</sup> The word *sa*, aid or protection, means here some action, and from the context the cure or exorcism.

<sup>4</sup> The Thebaid.

land of Bakhten on a good day for them. The spirit went in peace wherever he chose by order of KHONSU the Giver of oracles in Uas.<sup>1</sup>

- 23 The Prince of the land of Bakhten was very much delighted and every one in the land of Bakhten. He communing in his heart saying "Let that god be given to the land of Bakhten I will not let him go to Egypt.
- 24 That god remained 3 years, 4 months (and) 5 days in the land of Bakhten. (When) the Prince of the land of Bakhten was lying on his couch he saw that god who came out of his shrine. He was like a Hawk of gold, he flew on high to the land of Egypt.
- 25 (When the Prince) awoke he was as one agitated<sup>2</sup> (with horror). He said to the prophet of KHONSU, the Giver of oracles in Uas<sup>1</sup> "That god is at variance with us let him go to Egypt, let us send his chariot to Egypt."
- 26 The Prince of the land of Bakhten made that god to proceed to Egypt giving to him very many presents of all good things, troops and very many horsemen. They approached in peace to Egypt. That god KHONSU the Giver of oracles in Uas<sup>1</sup> went
- 27 to the house of KHONSU in the Thebaid NEFERHETP. He laid the presents which the Prince of the land of Bakhten had given of all good things before KHONSU in Uas<sup>1</sup> NEFERHETP. He did not give any thing out (of them) to his (own) house. KHONSU the Giver of oracles in Uas<sup>1</sup> approached
- 28 his (own) house in peace on the 33rd year the 19th of (the month) Mechir<sup>3</sup> of the King of Upper and Lower Egypt RA-TSER-MA approved of the Sun, who has been made a Giver of life like the Sun immortal.

<sup>1</sup> The Thebaid.

<sup>2</sup> *Em ua neh neh* "as one struck with horror" or "paralysed." The 1 for *ua* "a person," one.

<sup>3</sup> The 6th month.

## T A B L E T   O F   A H M È S.

*(No. 4017 Musée du Louvre.)*

E P O C H   O F   D A R I U S.

---

TRANSLATED BYPAUL PIERRET.

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THIS is one of the Apis Tablets which were discovered with a large number of similar stèle by M. Mariette, on the 22nd of August, 1852, in the sand filling up room No. 2 in the great underground apartments of the Sérapéum or temple of burial of the Bull Apis at Memphis.

On the summit of this tablet is represented the ordinary winged disk adorned with two pendant asps,

with his hieroglyphic name ; *Hut*. Underneath, is a figure of the bull Apis, who, standing near an altar, receives the offerings of Ahmès the Chief of soldiers. The text beneath this scene is worded as follows :—





## TABLET OF AHMÈS.

THE Devotee of OSORAPIS, the *smr-ua*,<sup>1</sup> Chief of Soldiers, AHMÈS, son of P-SAB-EN-HOR and of the lady TA-AP-EN-HA saith:

When they had brought this god<sup>2</sup> for his reunion  
 with the good region of the West, 5  
 after all the ceremonies in the sanctuary  
 had been made to him, and he had been clothed  
 with his covering (?) . . . when they had brought this god  
 to his western abode,<sup>3</sup> (then) I, thy slave,<sup>4</sup>  
 I have made the shrouding of thy person, 10  
 I have watched each day,  
 I have not slumbered to accomplish all thy ceremonies ;  
 I have established thy veneration  
 in the hearts of all the men of the country,  
 as well as of every locality 15  
 as far as the limit of the district,  
 by the things that I have done in thy sanctuary.  
 I have despatched my orders  
 to the South as to the North  
 to convoke in thy sanctuary all the Chiefs of Ponds<sup>5</sup> 20  
 with the load of their contributions.  
 Here . .<sup>6</sup> . . O Prophets of the temple of PTAH  
 is what I say : OSORAPIS ! prostration before thee  
 of him whose respirations are for the accomplishment  
 of thy ceremonies, of the Chief of soldiers AHMÈS, 25  
 who hath made thy . .<sup>6</sup> . who came himself

<sup>1</sup> Great familiar of the King. (?)

<sup>2</sup> Apis.

<sup>3</sup> His tomb.

<sup>4</sup> By a familiar turn in the Egyptian language, the discourse changes persons, and Ahmès addresses Apis directly.

<sup>5</sup> Conservators of the Sacred Lakes.

<sup>6</sup> Lacunæ.

to bring silver, gold, stuffs, royal linen, perfumery,  
precious stones and all the good things.

Make him a recompense according to what he hath done  
for thee ;

prolong his years, perpetuate his person eternally ;  
establish for him the duration  
of the existence of HORUS in the upper region,  
that his name may be remembered for ever.

30



## NEAPOLITAN STELE.

AN INSCRIPTION OF THE PERSIAN PERIOD.

---

 TRANSLATED BY

C. W. GOODWIN, M.A.

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THE inscription of which the following is a translation is at present in the Museum of Naples, and has been published by M. Brugsch, *die Geographie des alten Aegyptens*, 4to., Leipzig 1857, Taf. lviii., and some remarks on it are given in the same work, S. 40, 41, but it has not been previously translated. It as will be seen refers to events of the Persian period, and according to M. Brugsch is of the time of the conquest of Egypt by Alexander the Great, but no king is actually mentioned in the inscription by name, nor is the particular battle described in which the person for whom the inscription was made happened

to be engaged. It is in fact an adoration to the god Chnoumis of whom the person was the priest. This sacerdotal personage appears to have taken part in the military operations although it is not mentioned that he held any military office. It has been arranged in paragraphs of sentences, and is an interesting example of the inscriptions of this later period, which is not much illustrated by contemporaneous monuments although well known from other sources. It is however always desirable to know the state of Egypt from its own contemporay documents of which this is an interesting example.

S. B.



## NEAPOLITAN STELE.

- 1 The PRINCE, President, Keeper of the seal,  
Companion of the javelin, Prophet of HAR,  
Lord of Hebnu,<sup>1</sup> Prophet of the gods of Sah,<sup>2</sup>  
Prophet of SAMTATI of Ahehu,
- 2 Spiritual superior of the Un,  
Chief of the Priests of SEXET in the whole land,  
SAMTATI-TAF-NEXT, son of the housemaster,
- 3 Prophet of AMEN-RA, *Shat-tât-Samtati-Afanx*,<sup>3</sup>  
born of the lady ANXTA : saith :  
“ O ! Lord of Gods, XNUM, King of the double land,
- 4 Ruler of the Districts, who risest to enlighten the earth,  
whose right eye is the Solar Disk,  
whose left eye is the Moon, whose spirit is
- 5 Shu<sup>4</sup> from whose nostrils issues the North wind,  
to enliven all creatures : I am thy Prophet, my heart  
is according to thy ways, I have been faithful unto thee,
- 6 I have made no dwelling (for myself) except thy dwelling,  
I have not turned away from doing . . . . Every one's  
heart rejoiced, there was *exultation* in every house,
- 7 on seeing what thou hast done for me to their advantage,  
many and many times.  
Thou didst *give* me entrance to the palace,  
the heart of the good god (king) was pleased
- 8 with my words. Thou didst *grant* to me the *oil* of gladness,  
in that thou didst spare Egypt. Thou didst put kindness  
into the heart of the ruler of Asia,
- 9 his councillors did honour to me,  
he gave me the post of Chief of the Priests of SEXET  
in Es-Senem<sup>5</sup> Chief of the Priests of SEXET,
- 10 of the double land, Head of the park. Thou didst defend  
me in the battle of the Greeks,  
when thou didst smite Asia,

<sup>1</sup> Hipponomi in 16th N.E. Nome.<sup>2</sup> 16th N.E. Nome.<sup>3</sup> Sacerdotal name.<sup>4</sup> The Dawn.<sup>5</sup> Isle of Bigeh.

- 11 (when) they killed many of my companions. He <sup>1</sup> raised  
not his hand against me, (his) eyes were dull.
- 12 Afterwards Thy Majesty said to me, Go thou to  
Suten-senen <sup>2</sup> Be thou diligent to traverse the regions  
13 alone by thyself. I embarked at Uat-Ur, <sup>3</sup>  
I feared no difficulty,  
I disobeyed not thy command, I reached Suten-senen.
- 14 Not a hair of my head was *hurt*.  
The beginning was observed in accordance  
with that which thou hadst commanded ;  
in the end, thou gavest me a long space of repose.
- 15 O ! all ye priests who serve this great god,  
XNUM, King of the double land, HAR of the horizons,  
Lord of all things, the beneficent spirit in Suten-senen,
- 16 TUM first in . . . . *King* of . . . . . generations  
the kingdom for the ruler of lands,
- 17 (causing) his beloved son to be King of both lands,  
who comes to the heavens and beholds therein XNUM,  
King of both lands, TUM in his sanctuary ;
- 18 the great god who approaches the shrine of the King  
of Lower and Upper Egypt *Unnofer*. May your names  
remain upon earth, (may ye be) in favour
- 19 with XNUM King of both lands, while ye say, May the  
gods, the Eyes, who are in Suten-senen be favourable  
to his reverence, the devoted to his district, SAMTATI-  
TAF-NEXT.
- 20 May ye yourselves be blessed.  
May others repeat your names for years and years."

<sup>1</sup> The enemy.<sup>2</sup> Heracleopolis.<sup>3</sup> Pehu of 1st N.E. Nome.

THE GREEK INSCRIPTION  
ON  
THE ROSETTA STONE.

THE FRENCH TRANSLATION OF  
M. LETRONNE.

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By S. BIRCH, LL.D.

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THIS inscription in the Egyptian hieroglyphic, and enchorial or demotic, and in Greek, being a trilingual version of a synodical act of the priesthood assembled at Memphis in honour of Ptolemy V, or B.C. 198, is engraved on a fragment of a tablet of black granite at present in the British Museum. About one third of the hieroglyphic text and nearly all the demotic and Greek texts are complete. It was discovered at Rosetta the ancient Bolbitane, in 1799, and a facsimile of the inscription published by the Society of Antiquaries of London in 1802. Besides the publications of Heyne and Beck, that of Ameilhon, *Eclaircissements sur l'inscription grecque trouvée à*

*Rosette*, Paris, 1803, of Porson, *Tracts and Miscellaneous Criticisms* edited by Kidd 1812, of Drumann, *Commentationes*, Königsberg 1822, *die Inschrift von Rosette*, Königsberg 1823, of Lenormant, *le texte grec de l'inscription de Rosette*, 1841, and of Letronne, *Fragmenta historicorum græcorum*, 1841, and *Recueil des Inscriptions*, 1842, and of Franz in Böckh, *Corpus Inscriptionum grecarum*, Vol. III. 1853, p. 334 and foll. are the most remarkable. The hieroglyphic text has been translated by Brugsch, *Inscriptio Rosettana*, 4to., Berlin, 1851, Chabas, *L'Inscription hieroglyphique de Rosette*, 8vo, Paris, 1867, and Sharpe, *The Rosetta Stone in hieroglyphics and Greek*, 8vo, London, 1871. The first attempt to translate the whole of the demotic version is that of Young, *Hieroglyphics*, Pl. X and foll. Brugsch, *die Inschrift von Rosette*, 1850. As the hieroglyphic text is too imperfect and the demotic as yet untranslated, the translation here given is from the Greek, of which a translation from the amended text of Letronne, has already been given by Birch in Arundale and Bonomi, *Gallery of Antiquities*, p. 114.





## THE ROSETTA STONE.

- 1 UNDER the reign of YOUTH, and immediate successor of his father, Lord of the diadems, very glorious ; having established order in Egypt ;
- 2 pious towards the gods ; superior to his adversaries ; having ameliorated the life of men ; Master of the festivals of thirty years, like HEPHAISTOS the Great ; like the Sun
- 3 great King of the Upper and Lower regions ; born of the gods PHILOPATORES approved by HEPHAISTOS ; to whom the sun has given victory ; living image of ZEUS ; Son of Sun, PTOLEMY,
- 4 always living, beloved of PHTHAS, the ninth year ; Aetes son of Aetes, being Priest of ALEXANDER and of the gods SOTERES, and of the gods ADELPHOI, and of the gods EVERGETAI, and of the gods PHILOPATORES, and
- 5 of the god EPIPHANES, EUCCHARISTES, PYRRHA, daughter of PHILINOS, being the Athlophoros<sup>1</sup> of BERENICE EVERGETES, ARIA daughter of DIOGENES : being the Kanephoros of ARSINOE PHILADELPHOS
- 6 EIRENE, daughter of PTOLEMY : being Priestess of ARSINOE PHILOPATOR on the 4th of the month XANDIKOS ; and the 18th of the month of the Egyptians, MECHIR<sup>2</sup>

## A DECREE.

The High Priests and Prophets, and those who go into the sanctuary for the clothing of the

- 7 gods, and Pterophoroi<sup>3</sup> and Hierogrammateis,<sup>4</sup> and

<sup>1</sup> A kind of standard-bearer.

<sup>2</sup> The month of March.

<sup>3</sup> Feather bearers, as appears from the decree of Canopus, a kind of sacred scribe. They wore feathers on the head.

<sup>4</sup> Sacred scribes.

all the other Priests, who from the temples of the country, had assembled at Memphis, before the King, at the festival of the reception of the

8 crown, of PTOLEMY, ever living, beloved of PHTHAS,<sup>1</sup> the god EPIPHANES, EUCCHARISTES, which he received direct from his father, assembled in the temple at Memphis, this same day, have said:

9 Inasmuch as King PTOLEMY, ever living, beloved of PHTHAS, god EPIPHANES, EUCCHARISTES, issue of the King PTOLEMY and of the Queen ARSINOE, gods PHILOPATOIRES, has filled the temples with benefactions and

10 those therein dwelling, and all those who are placed under his dominion, being god, born of a god and a goddess, like HORUS, the son of ISIS and OSIRIS, who has avenged his father OSIRIS; towards the gods,

11 full of generous piety, has consecrated to the temples revenues of money and provisions; and has supported great expenses in order to bring tranquillity to Egypt, and to establish order in all that concerns sacred affairs

12 has manifested with all his own power his sentiments of humanity; and of the public revenues and imposts collected in Egypt, he has finally suppressed some, and lightened others, so that the people and all the others

13 may have plenty under his reign; the sums due to the treasury by the inhabitants of Egypt, and those of the rest of his kingdom, which were very considerable, he has generally remitted; and those

14 imprisoned and those against whom law suits had commenced long since, he has freed them from all claims; he has moreover ordered that the revenues of the temples,

<sup>1</sup> Phthas is the Egyptian Ptah or Vulcan, called in the Greek protocol l. 3, Hephaistos.

- and the contributions which had been granted them yearly, whether in
- 15 provisions or money, as also the proper portions assigned to the gods, as the vineyards, gardens, and other lands, that belonged to the gods under the reign of his father,
- 16 should remain on the same footing. As to the Priests, he has also commanded that they should pay nothing more to the appointment<sup>1</sup> fund than what they had been taxed to the first year under his father ; he has further remitted to those amongst the
- 17 sacred body<sup>2</sup> annual voyage to Alexandria, he has likewise ordered that there should no longer be levied the contribution for the navy ; of the byssus<sup>3</sup> delivered in the temples to the royal treasury
- 18 he has remitted two thirds ; and all that had been previously neglected, he has re-established in proper order, taking all care that which it had been customary to perform for the gods should be executed as
- 19 it ought to be ; at the same time he has distributed justice to all like HERMES, the twice great<sup>4</sup> ; he has moreover ordered, that the returned emigrants, both of the soldiers and all others who
- 20 had shown opposition in time of troubles, should keep the property in the possession of which they had re-entered : he has provided also that of cavalry and infantry forces and ships should be sent against those who had advanced
- 21 against Egypt, whether by land or sea, supporting great expenses in money and provisions, so that the temples and all the inhabitants of Egypt should be in safety.

<sup>1</sup> *Telestikon*, a payment on promotion.

<sup>2</sup> The *ethnos* of the priests, the tribes were the *phylai*.

<sup>3</sup> A kind of fine linen.

<sup>4</sup> Lit., "The great and great." At a latter period Hermes was called *Trismegist* or "Thrice great."

- 22 Having gone to Lycopolis which is in Busirite nome, a city which had been seized and fortified against a siege, by great depôts of arms and every other kind of munitions, the spirit of revolt having strengthened itself there for
- 23 a long time, among the impious are who assembled in it, had done much mischief to the temples and inhabitants of Egypt: and having laid siege *to*
- 24 *this place*, he surrounded it with entrenchments, ditches and strong walls. The Nile having made a great flood in the eighth year, and as it usually does, inundating the
- 25 plains, the King has restrained it, in many places, by dyking the mouths of the rivers, for which works he has spent no small sum: after having established both cavalry and infantry troops to watch
- 26 them, he took in a short time the city by storm, and destroyed all the impious ones *found* there, like HERMES and HORUS, *sons* of ISIS and OSIRIS had mastered in these same
- 27 localities, the former revolters: as to the ringleaders of the rebels, under his father, and who had vexed the country without respecting the temples, he having come to Memphis to avenge
- 28 his father and his own crown, he has punished them all as they deserved," at the time when he came to celebrate the ceremonies prescribed on receiving his crown he further remitted from
- 29 the temples that which was due to the royal treasury up to the eighth year, amounting, in provisions and money, to no small matter: similarly he remitted the value of the cloth of the byssus which had not been furnished to the royal treasury
- 30 as also the expenses of verification for those which had been so, up to the same period: he has freed the

temples from the tax of an *artabe*<sup>1</sup> per *aroura*<sup>2</sup> of sacred land : also

- 31 of the *Keramion*<sup>3</sup> per *aroura* of vineyard : he made many donations to the APIS, to the MNEVIS, and to the other sacred animals in Egypt, taking far more care than the Kings his predecessors of what relates to
- 32 these animals in every circumstance : and what was necessary to their burial, he has given largely and nobly, as well as the sums granted for their special worship, *comprising* therein the sacrifices, panegyries and other prescribed ceremonies :
- 33 the privileges of the temples of Egypt, he has maintained them on the same footing, conformably to the laws, he has embellished the Apeion<sup>4</sup> with magnificent work, having spent for this *temple* in gold, silver,
- 34 and precious stones, a no small quantity : he has founded temples, shrines and altars : he has restored in turn those that required repairs, having for all that concerns
- 35 the divinity, the zeal of a beneficent god : after new information, he has repaired the chief honoured temples under his reign as is fit, in reward of which, the gods have given him health, victory, might, and all other good things,
- 36 the crown to remain with him and his children for all time.

TO GOOD FORTUNE. It has seemed fit to the Priests of all the temples in the country that all the honours bestowed

<sup>1</sup> The *artabe* was equal to 50 litres, or 10 gallons.

<sup>2</sup> The *aroura* was the acre of the Egyptians, 100 square cubits.

<sup>3</sup> The *Keramion* was either the measure called the amphora equal to 7 gallons 1 pint, or else an unknown Egyptian quantity, "a vat."

<sup>4</sup> The Apeium attached to the Serapeum at Memphis where the Apis was kept.

- 37 to the ever-living King PTOLEMY, beloved of PHTHAS, the god EPIPHANES, EUCHARISTES, as well as those of his parents, gods PHILAPATORES, and those of his grandparents, gods EVERGETAI, and those
- 38 of the gods ADELPHI, and those of the gods SOTERES, should be *newly* greatly increased; and to raise to the ever-living King PTOLEMY god EPIPHANES, EUCHARISTES an image in each temple, in the most visible part
- 39 which should bear the name of PTOLEMY, the avenger of Egypt: that close by should be placed standing the principal god of the temple, presenting him a weapon of victory, the whole disposed in the Egyptian fashion
- 40 that the Priests should perform thrice daily religious services at the images, and place sacred decorations on them: and they should execute the other prescribed ceremonies, as for the other gods in the pangyries celebrated in Egypt
- 41 that they should raise to King PTOLEMY, god EPIPHANES, EUCHARISTES, born of the King PTOLEMY and the Queen ARSINOE, the gods PHILOPATORES, a statue of wood and gilt shrine, in each of the
- 42 temples: that they should place them in the sanctuaries with the other shrines; and that at the great panegyries when the shrines are taken out, that of the god EPIPHANES, EUCHARISTES,
- 43 should be taken out at the same time: in order that his shrine should be distinguished from the others, now and hereafter, it should be surmounted with the ten gold diadems of the King, before which should be placed an asp, as with all the diadems
- 44 which bear asps on the other shrines: that amidst them should be placed the headdress called Pschent,<sup>1</sup> wherewith

<sup>1</sup> Consisting of the upper white crown *hut* and the lower red crown *teser*, with a serpent in front.

the King was covered when he entered the temple at Memphis, there to

45 accomplish the ceremonies prescribed when taking possession of the throne : that should be placed on the square face<sup>1</sup> of the headdresses to the aforesaid royal ornament, ten golden phylacteries, whereon shall be written

46 that it is that of the King who has rendered illustrious the Upper Country and the Lower Country : and since the thirtieth of Messori, when the King's birthday is celebrated as also the seventeenth of Mechir

47 when he received the crown from his father (the Priests) have recognized them as eponymous in the temples, which days are really cause of many good things for all men : that they should be celebrated in honour of him by a panegyry in the temples

48 of Egypt, monthly that they should perform in them sacrifices, libations and all *other things* appointed, as in the other panegyries, as well as the . . . . .

49 in the temples : that they should celebrate a feast and a panegyry for the ever-living and beloved of PHTHAS, King PTOLEMY, god EPIPHANES, EUCHARISTES yearly in all the temples of the

50 country, from the first of Thoth,<sup>2</sup> during five days, wherein they should also bear crowns, performing the sacrifices and libations and all that is proper : that the Priests of the other gods should receive the name of

51 Priests of the god EPIPHANES, EUCHARISTES besides the other names of the gods of whom they are the Priests : and that they should mention, in all the decrees and declarations that be written by them, the

52 Priesthood of the King, that every individual may be

<sup>1</sup> Probably the shrine for the image of the king.

<sup>2</sup> The 1st month of the Egyptian year.

permitted to celebrate the fete, to set up the aforesaid shrine, and to have it by him, accomplishing all the ceremonies prescribed in the festivals monthly

53 and annually, so that it may be known that the Egyptians *increase* the honours and honour the god EPIPHANES, EUCHARISTES the King, as it is legal to do: finally that this decree be engraved on a tablet of

54 hard stone, in hieroglyphic, enchorial,<sup>1</sup> and Greek characters: and place it in every temple of the first, second, and third class near the image of the ever-living King.

<sup>1</sup> Also called demotic. The cursive or written characters of the period.





## ETHIOPIAN ANNALS.

## THE STELE OF THE DREAM.

TRANSLATED BY

G. MASPERO.

THE *Stèle du Songe* was discovered together with those of *Piankhi*, *Horsiategw*, the *Stèles de l'Intronisation* and *de l'Excommunication*, at Napata, amongst the ruins of the Temple of Amen-Ra, Lord of the seats of both worlds, residing in Dû-uâb, that is on the Sacred Hill, the present Gebel Barkal. It was first analysed by Mariette-Bey in the *Revue Archéologique*, 1865, Tome II, p. 161, and was then published and translated by G. Maspero in the same Review, 1868, Tome I, p. 329. The text is to be found in Mariette's *Monuments Divers* Tome I, pl. 7, 8.

The inscription is surmounted by a picture representing two scenes : in the first of which

“The King of Upper and Lower Countries, Lord of both worlds RABAKA, Son of the Sun, Lord of the diadems NUAT (MEI)AMOUN, beloved by AMEN, ever-living like unto RA,”

accompanied by

“The Royal Sister, Queen of the land Qens (Nubia), QELHATAT,”

offers a great collar to his father

“AMEN-RA Lord of the seats of both worlds residing in Dû-uâb,”

who says :

"I give thee all life and power; I give thee the rising as a King of Upper and Lower Countries upon the seat of HOR of the living, like unto RA for ever."

The Queen "shakes the sistrum and pours a libation."

In the second picture, the same king is represented

"giving RA to the father AMEN, that he (the god) may do (for him, the King) the *Du-ânkh*."

Behind the king,

"The Royal Sister and Wife, Queen of Egypt, GARARAI, shakes the sistrum and pours a libation"

"AMEN-RA, Lord of the seats of both worlds, residing in Thebes, saith: I give thee life and power all; I give thee all the lands, all the foreign countries, the barbarians collected under thy two sandals, for ever."

The king's name is difficult to ascertain owing to the form of one of the signs in it. After a careful inspection of the paper impression in the Louvre, I think that the uncertain sign is the syllable *meri*, *mei*, a little flattened as is usual in Ethiopian inscriptions. Some have sought to identify Nuat (Mei)amoun with the Urdamani of Assyrian texts, the stepson of Tahraqa.<sup>2</sup> I hold him to have been a successor of Urdamani and to have conquered Egypt about the time of the Dodecharchy, somewhere between 664 and 654 B.C.

<sup>1</sup> The gods are often represented proffering to kings the sacred *Tau*, symbol of life, saying at the same time *Dû-ni-nak ânkh*, "I give thee life." Hence the name of *Dû-ânkh* for the ceremony and the idiom *ar dû-ânkh*, "do the *Dû-ânkh*, the giving of life."

<sup>2</sup> Tirhakah of the XXVth dynasty, 2 Kings xix. 9.

# STELE OF THE DREAM.

## OBVERSE OF THE TABLET.

- 1 The good god, in the day of his appearing he is a  
TUM for all the beings, the Two-horned one, the Regent  
of the living men, the Prince who holds the whole earth,  
the valiant with his sword on a battle-day, the one whose  
face is terrible in the day of the (con-)
- 2 flict, Lord of strength like unto MENTU, most valiant  
like unto an awful lion, gentle-hearted like unto KHENT-  
H'ESERT,<sup>1</sup> good in his ship, after he reached the UAZ-UZ,<sup>2</sup>  
. . . . He (went again)
- 3 to this land,<sup>3</sup> without fight, there being no one to stand  
his onslaught, the King of Upper and Lower Countries  
RABAKA, Son of the Sun, NUAT MEI(AMOUN), beloved by  
AMEN of Napata. The year of his rise (to the dignity)  
of King, (lo !)
- 4 His Majesty beheld a dream in the night, two snakes  
one to his right, the other to his left, (and) when His  
Majesty awoke he found them no more. He said :  
“(Explain)
- 5 these things to me on the moment,” and lo ! they  
explained it to him, saying : “Thou wilt have the  
Southern lands, and seize the Northern, and the two  
crowns will be put upon thy head, (for) there is given  
unto thee, the earth in all its width and its breadth (and  
there will not be)
- 6 another (can compete) with thee in power.” His  
Majesty having risen upon the seat of HOR this (very)

<sup>1</sup> Thothis.

<sup>2</sup> The Mediterranean sea.

<sup>3</sup> The kingdom of Ethiopia in opposition to the kingdom of Egypt.

year, when His Majesty went out of the spot which he was in, even like HOR goes out of his place of state, when he went out as (a King, he found)

7 thousands and thousands,<sup>1</sup> coming after him, (and) said His Majesty: "Verily it was true what I dreamt! A boon it is for him who acts after god's heart, a plague for him who does not know it!"<sup>2</sup> When His Majesty went to Napata, there was no one who withstood

8 his march. When His Majesty proceeded to the Temple of AMEN of Napata residing in Dû-ûab, His Majesty rejoiced in his heart after he saw the father AMEN-RA, Lord of the seats of both worlds, residing in Dû-ûab, there were brought to him *ânkhi*-flowers of this god;

9 then His Majesty feasted AMEN of (Napa)ta, (and) made to Him great offerings, and set before him . . . thirty-six oxen, twenty barrels of *âsh*-beer, one hundred ostrich-feathers. When His Majesty sailed down to the Northern Land,<sup>3</sup> he saw

10 (the god) whose name is more hidden than (all) the gods.<sup>4</sup> When His Majesty reached Abu,<sup>5</sup> then His Majesty crossed to Abu. When His Majesty reached the Temple of KHNUM-RA, Lord of Qebeh,<sup>6</sup>

11 he feasted this god, made to him great offerings, gave cakes and beer to the gods of the cataracts, and honoured HAPI<sup>7</sup> in his shrine. When His Majesty sailed down to the Theban (Temple) of AMEN, when His Majesty

12 (sailed) into Thebes, and entered the Temple of

<sup>1</sup> Lit., "one million and one hundred thousand men."

<sup>2</sup> *Xet pun ar-n-het-ew saû n khem-s*, lit., "A thing it (*viz.*, a dream) is of the man who acts after his (the god's) heart, a plague for the man who does not know (the meaning of) it."

<sup>3</sup> Egypt.

<sup>4</sup> Khnûm.

<sup>5</sup> Elephantine.

<sup>6</sup> The cataract.

<sup>7</sup> The Nile-god.

AMEN-RA, Lord of the seats of both worlds, the Priest SENT-UR<sup>1</sup> came to His Majesty with the Hourly Priests of the Temple of AMEN-RA,

13 Lord of the seats of both worlds, and they brought him *ânkhi*-flowers of (the god) whose name is hidden. His Majesty rejoiced in his heart, after he saw this temple, he feasted AMEN-RA, Lord of the seats of both worlds, making a great feast in the whole land. When

14 His Majesty sailed down to the Northern Land, the West and East rejoiced with great rejoicing, saying: "Go on, in peace! Be thou in peace! Mayest thou vivify both worlds!

15 "(Thou) wilt repair the temples which go to ruin, set again their mystic statues upon their pedestals, make offerings to the gods and goddesses, funereal banquets for the dead;

16 "thou wilt put the Priest on his place again, to make what is prescribed for the worshipping of gods." Those who had been resolved to fight, became joyous (and peaceful). When His Majesty reached Mennow<sup>2</sup>, and the

17 sons of rebellion<sup>3</sup> went out to fight with His Majesty, His Majesty made a great slaughter amongst them: there is no knowing the number of the dead. His Majesty took Mennow, entered the Temple of

18 PTAH-RES-ANB-EW, made great offerings to PTAH-SOKAR and SEKHET, the great goddess whom he<sup>4</sup> loves. His Majesty, his heart was full of the great things which

<sup>1</sup> A high sacerdotal title on the Theban clergy of Amen.

<sup>2</sup> Memphis.

<sup>3</sup> *Mesu beden*. The princes who ruled over the Delta and their subjects.

<sup>4</sup> The god Ptah.

the father AMEN of Napata had done (for him) and sent an order to

- 19 (prescribe) that a great hall should be built to him, since there was no one built<sup>1</sup> in the time of the ancestors; His Majesty made it of stone covered with gold,

#### REVERSE OF THE TABLET.

- 1 Its panelling of cedar-wood  
 2 rubbed over with the perfumes of *Pount*,<sup>2</sup> its doors overlaid with *electrum*, the  
 3 hinges being of lead. He built another court behind (the temple) for the milk  
 4 of the god<sup>3</sup> and for his cattle which is multiplying by myriads, (thousands), hundreds and tens: there is no knowing the number of the young calves  
 5 with their mothers. After that His Majesty having sailed to fight with the Chiefs of the North,  
 6 they entered their walled towns, (so that there was no reaching) their retreats. His Majesty spent a great many days before them, but no one of them  
 7 went out to fight with His Majesty. His Majesty having sailed up again to the White Wall<sup>4</sup> sat in his palace thinking in  
 8 his (heart), how to cause his soldiers to reach them (and His Majesty was about to) say (unto his people: "Go!") when one came to report to him, saying: "The great Chiefs are come to the spot

<sup>1</sup> Lit., "there was no one found in the time of the ancestors."

<sup>2</sup> The Yemen or the *Cinnamomifera regio* of ancient writers.

<sup>3</sup> *Hâit n per*, "a hall for going out for his milk."

<sup>4</sup> The Greek *Leukon teichos* (Λευκὸν τεῖχος), a name of Memphis.

- 9 where His Majesty is (to salute the King) our Lord.”  
Said His Majesty: “Do they come to fight, (or) do they come to serve me? (If the last), let them live instantly!” They said
- 10 to His Majesty: “They come to serve the King our Lord.” Said His Majesty: “Truly, my Lord this venerable god, AMEN-RA, Lord of the seats of both worlds, residing in Dû-ûab, the great god, who benefits him who knows his name, watchful
- 11 over whom he loves, giving strength to him who obeys him,<sup>1</sup> for there is no injuring the man who follows his resolutions, no driving back whom he leads, truly, what he said unto me in the night,
- 12 I see it in the day!” Said His Majesty: “(Where are they) now?” They said before His Majesty: “They are outside standing before the gate” When His Majesty went out
- 13 of his (palace, like unto this god) RA (when he is) on the horizon, he found them stretched on their bellies, smelling (the) earth to his face. Said His Majesty: “It was true what he bade
- 14 me to do . . . . Lo, the event happens, the decree of this venerable god is fulfilled. By my life, by the love I have for RA, by my worshipping AMEN in his temple, by my having been oarsman to this venerable god AMEN
- 15 of Napata, residing in Dû-ûab . . . . behold! He said unto me ‘I will lead thy march on all roads. Thou shalt not even have to say O! that I may get that!’”  
. . . . .
- 16 . . . . .<sup>2</sup> Then they answered to him saying  
“Truly, this venerable god,

<sup>1</sup> Lit., “who is over his water!”

<sup>2</sup> A very much mutilated phrase.

- 17 He has (given) thee . . . . .  
 . . .<sup>1</sup> Never (fails) the word issued from out his mouth,  
 O King, our Lord!" After the hereditary Prince of  
 Pa-supti, PAQRUR, had risen to speak, he said :
- 18 "Thou smitest whom thou likest to, thou causest to  
 live whom thou likest to : . . . . ."<sup>1</sup> Then they answered  
 him (all) at once saying : "Grant us all the breath of  
 life ; there is no living of the man who
- 19 does not know him. Let us serve him, like people  
 subjected to him, even as thou hast said, the first time,  
 the day thou becamest a King!" The heart of His  
 Majesty was rejoiced after he heard this speech, he
- 20 gave them bread, beer, all kind of good things. A  
 great many days after that . . . . .<sup>1</sup> they said : "Why  
 do we remain here, O King, our Lord?" Said
- 21 His Majesty, saying : "Why?" They said before His  
 Majesty : "Let us go to our towns ; let us order our  
 men, that (we may bring) our tributes to (thy town)!"  
 His Majesty sent them
- 22 to their towns with life safe;<sup>2</sup> the men of the South  
 went down (the river), the men of the North sailed up to  
 the spot where His Majesty was, with all kind of good  
 things of the Southern Lands, and all the produces
- 23 of the Northern Lands, to soften the heart of His  
 Majesty being the King of Upper and Lower Countries  
 RABAKA, Son of the Sun NUAT (MEI)AMOUN, L. h. s.,<sup>3</sup>  
 rising upon the seat of HOR for ever.

<sup>1</sup> Lacuna.

<sup>2</sup> Lit., "they were in the number of living men."

<sup>3</sup> L. h. s. is the usual abbreviation for the royal formula, *Ankh, Uzà, Senb*, "Life ! health ! strength !"



# INSCRIPTION OF QUEEN MADSENEN.

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TRANSLATED FROM THE EGYPTIAN TEXT

BY

PAUL PIERRET,

Conservateur du Musée Egyptien du Louvre.

AND TRANSLATED FROM THE FRENCH BY

G. MASPERO.

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THE Inscription of Queen Madsenen on a tablet of gray granite was probably found at Gebel-Barkal. After belonging successively to Linant-Bey, Prince Napoleon, and Vte. Emmanuel de Rougé, it has been recently given by M. Jacques de Rougé to the *Musée Égyptien du Louvre* where it stands now in the Salle Henri IV. It has been published and translated for the first time by M. P. Pierret, in his *Études Égyptologiques*, Tome I, p. 96 to 106, pl. 2, 4to., Paris, 1873.

It is surmounted by a picture in which

The King of Upper and Lower countries, RAMERKA,  
Son of the Sun ASPALUT

is represented offering the goddess Ma, to

AMEN-RA, Bull of the land Kens, rejoicer of all lands,  
giver of life ;

MUT, the eye of RA, Lady of Heaven, giver of all life  
for ever ;

KHONSU, giver of life for ever.

Three females are standing behind the king :

First. The Royal Sister, Royal Mother, Queen of the  
land of Kush, NENSALA

pouring a libation with the left hand ;

Second. (The Royal Sister, Royal Mother, wife of  
THE LIFE,<sup>1</sup>) MADSENEN,

holding a sistrum in her left hand, pouring a libation  
with her right one ;

Third. The Royal Daughter . . . . .,<sup>2</sup>  
name erased by accident, probably a daughter of king  
Aspalut and Queen Madsenen.

<sup>1</sup> A surname of Pharaoh.

<sup>2</sup> Lacuna.



## INSCRIPTION OF QUEEN MADSENEN.

- 
- 1 In the third year, the third month of SHAT,<sup>1</sup> the twenty-fourth under His Majesty, the Hor, splendour of the rising (sun), Lord of Southern and Northern countries, splendour of the rising (sun), the strong-hearted one, King of both lands RAMERKA, Son of the Sun ASPALUT, ever living,
- 2 beloved by AMEN-RA, Bull of the land Kens; that great day, came to the temple of AMEN-RA, Bull of the land Kens, to do honour (unto AMEN), the head officers of His Majesty: the Chief of the Signet-bearers
- 3 of the Palace, Duke of the land Kens, Superintendent of the vineyards RAMAAMEN; the Chief of the Signet-bearers of the Palace of the (royal) children AMENTOL . . .
- 4 AKENEN; the Chief of the Signet-bearers of the Royal House of the goddess UAZ,<sup>2</sup> . . . .<sup>3</sup> AAMENSAKENEN; the Chief of the Signet-bearers of the Royal House of AAAUASA-
- 5 SU, KARAMENTONEN; the Chief of the Signet-bearers

<sup>1</sup> The first season or Autumn.

<sup>2</sup> The Βουτώ, or Buto, of Grecian writers.

<sup>3</sup> Lacuna.

of the Royal House of DIKHENTDESHERT, . . . . .<sup>1</sup>  
ABMAKHINEN :

- 6 the Chief of the Signet-bearers of the Royal House,  
Superintendent of the Great Hall, NASANABUSAKENEN;  
the Head Scribe of Kush, MAROIUA-
- 7 -AMEN; the Royal Scribe, Superintendent of the  
granaries, KHONSUAIRITIS; the Chief of the Signet-  
bearers of the land Kens, AAA; the Royal Scribe of the  
granaries,
- 8 KEKARA; the Signet-Bearer of the King, PADUNUB,  
(being) in all, men eleven, who came to the temple of  
AMEN-RA, Bull of the land Kens, to say on behalf
- 9 of His<sup>2</sup> Royal Son PHARAOH to the Prophets and Priests  
of this temple: "(This is) the Royal Sister, Royal Wife of  
THE LIFE,<sup>3</sup> MADSENEN, her Mother, the Royal Sister,  
Royal
- 10 Mother, Queen of the sweet land of Kush, NENSAU,  
whom PHARAOH, the love of AMEN, sets before the father  
AMEN, Bull of the land Kens, to be Sistrum-bearer<sup>4</sup> (unto  
him). There was
- 11 put a *sham*-cup of silver, into the god's right hand  
there was put a cup of silver into the god's left hand to  
conciliate the heart of this god; there were put
- 12 a great many *aq*-loaves into the temple, for every day,  
ten measures of *baa*-cakes and five measures of white

<sup>1</sup> Lacuna.

<sup>2</sup> The god's.

<sup>3</sup> A surname of Pharaoh.

<sup>4</sup> The Sistrum or Shaking-rod is still used by the Abyssinian Christians  
in their public services.

- bread, for every month, fifteen barrels of beer for every year, and oxen
- 13 three for every feast, with one barrel of *ash*-beer and two of *hubu*. These things were given by the Royal Sister, Royal Daughter, Queen of the lower land, eldest daughter of the Royal
- 14 Sister, Royal Wife of THE LIFE,<sup>1</sup> MADSENEN, for ever and ever; they are to be continued by her children and then by the children
- 15 of her children, being established for ever and ever and there must be no interruption of them for ever and ever. If there be one who cause
- 16 this decree to stand in the temple of AMEN-RA, Bull of the land Kens, may he partake of the favour of AMEN-RA, may his son continue into his place (after him); if there be one who (dare to) remove
- 17 this decree from the temple of AMEN-RA, Bull of the land of Kens cut off from AMEN-RA, may he burn in the fire of SEKHET<sup>2</sup> may his son
- 18 never continue into his place (after him): before the second Prophet of AMEN-RA, Bull of the land Kens, UAHMANIAMEN, before the third Prophet of AMEN, Bull of Kens, TONENAMEN,
- 19 before the fourth Prophet of AMEN, Bull of the land Kens, NEBNENBUTA, before the High Priest of this god,
- 20 SAPAKHI, before the High Priest of this god SAB, before the High Priest of this god PETAMEN, before the High

<sup>1</sup> A surname of Pharaoh.

<sup>2</sup> Lit., "may he be master of the fire of Sekhet."

- 21 Priest of this god NEBUKHI, before the High Priest of this god KASMUT, before the High Priest of this god, . . . . .<sup>1</sup>
- 22 before the High Priest of this god KARTONENAMEN, before the Keeper of this god NESANHOUR, before the Keeper of this god, BES . . . .<sup>1</sup>
- 23 before the Keeper of this god, UNNOWER, before the Scribe of the temple of this god, NESMUT.

<sup>1</sup> Lacuna.



## ETHIOPIAN ANNALS.

## STELE OF THE EXCOMMUNICATION.

TRANSLATED BY

G. MASPERO.

THIS tablet was found at Gebel-Barkal, and was analysed by M. Mariette in the *Revue Archéologique*, 1865, Tome II, p. 161. It was published in the *Monuments Divers*, Tome I, pl. 10 by the same, and translated by G. Maspero in the *Revue Archéologique*, 1871, Tome I, p. 8. Under the two-winged disk at the top of the tablet is

“HUT, the great god, the giver of life,”

A king whose head and names have been carefully defaced, entitled “The good god, Lord of both Lands . . . . ever living” presents the goddess Mâ to the trinity of Ethiopia, Amen-Râ, Mut, and Khonsu-m-uâs.<sup>1</sup> Behind the king are various symbols of Eternity; before him stands the legend:

<sup>1</sup> Khonsu of Thebes.

I give MA unto AMEN, that he may do (for me) the *Dû-ânkh*, like unto RA.

Before Amen is :

AMEN-RA, Lord of the seats of both worlds, residing in Dû-ûab, saith : “ I give thee all life and power.”

The inscription for Mut is :

MUT, Lady of heaven, Queen of gods, saith : “ I give thee all health.”

That of Khonsu-m-uàs :

KHONSU-M-UAS, Clerk of the divine cycle, HOR, Lord of joy, saith : “ I give thee all joy.”

The unknown king who erected the tablet must have been contemporaneous with the first sovereigns of the XXVIth dynasty, or about 600 B. C.





## STÉLE OF THE EXCOMMUNICATION.

- 1 The good god, the like of TUM the creator god, the one who knows . . . , the fleet of foot<sup>1</sup> the duplicate of ATEN; giver of breath to all nostrils, he causes all creatures to subsist, (he) reigns in his strength, like (the god)
- 2 his begetter who leads His Majesty in each turn of all his beneficent exertions; the first-born who framed (his) answer
- 3 at the time he succeeded to his seat,<sup>2</sup> the King of Upper and Lower Countries . . . . . , Son of the Sun, . . . . . <sup>3</sup> beloved by AMEN-RA, Lord of the seats of both worlds, residing in Dû-ûab, the giver of life for ever.
- 4 In the second year after his rise, being His Majesty upon the seat of SEB, His Majesty went in state to the temple of (his) father AMEN of Napat, residing in Dû-ûab to expel that
- 5 sect, hateful unto god, which they call *Tum-pesiu Per-tot khaïu*,<sup>4</sup> saying: "Let not
- 6 them enter the Temple of AMEN of Napat, residing in Dû-ûab, because of that word, a sin it is to tell it (anew), which they spoke in the Temple of AMEN. (For) they told

<sup>1</sup> Lit., "stretching (his) feet."

<sup>2</sup> This is an allusion to the Osirian myth. The "first-born son who framed an answer when he succeeded (lit., exchanged,) to his seat," *Se semsem nuzti-w ushb sep deb er ast-w*, is Hor-si-esi, who pleaded (gave answer, *ushb*) for his father against Set before the tribunal of gods when first he succeeded to the inheritance of his father. All dead men being identified with Osiris, all first-born sons were or might have been identified with Hor-si-esi, like the king who erected our tablet.

<sup>3</sup> The names have been erased on purpose.

<sup>4</sup> Lit., "The men (who say): Do not cook, let violence kill!"

- 7 a word, but god granted that it had not effect, (and)  
they plotted a plot in their hearts to slay the man who  
would not partake of their sin,<sup>1</sup> but god granted not  
8 that it had effect : god caused the speech of their  
mouth which they had spoken to that effect to become  
the ruin of them, he smote them, causing the King's fire  
to pass (in the middle of them)."  
9 To impress respectful dread in (the bosom of) all  
Prophets and of all Priests who go in to that august god<sup>2</sup>  
by the greatness of his spirits and the magnitude of his  
might, decrees the King : "If ever Prophet or Priest do  
an evil doing in the temples, let god smite  
10 them ; let not their feet be any more upon earth ; let  
not their posterity continue after them so that the temple  
be not supplied with their crimes, but be free of their lie !"<sup>3</sup>
- 

The sectarians so solemnly condemned by this King, would have been utterly unknown but for their proscription. Their name is composed with two sentences *Tum pesi*, "Do not cook," *Per-tot khài*, "Let violence kill," which may be said to embody the principal articles of their creed. If so it would not be unreasonable to compare the meaning of *Tum pesi* with a curious custom in Abyssinia that of eating *brinde* or raw meat. The use of *brinde* is probably a last remnant of former pagan habits. That it was held heretical by kings of the old Egyptian persuasion is sufficiently shown by the tenour of this document ; that it ended by upsetting old prejudices may be drawn from the fact of this king's face and names having been carefully erased afterwards.

<sup>1</sup> Lit., "the man there is no sin of his."

<sup>2</sup> Amen of Napat.

<sup>3</sup> Lit., "but their lie, it (the temple) be free of it (their lie)."

## HYMN TO OSIRIS.

STELE OF AMEN-EM-HA, XVIIIth DYNASTY.

TRANSLATED BY

M. FRANÇOIS CHABAS.

THIS Stelè is one of the usual funereal tablets which are found in the cemeteries at Memphis and Thebes. The upper part of the tablet is round, and has the two sacred eyes and symbolical signets, which, as well as the winged globe, almost invariably surmount these sacred inscriptions, and of which the meaning has not yet been satisfactorily determined.

Immediately below this emblem are two vignettes, in the first a functionary named Amen-em-ha (*Amen at the beginning*) presents a funereal offering to his father Amen-mes (*Amen's son, or, born of Amen*) the steward of the deity's flocks,<sup>1</sup> beside whom is his deceased wife Nefer-t-arū and a young boy, his son, Amen-em-ua (*Amen in the bark*). In the second vignette, a principal priest (*heb*) of Osiris, dressed in the sacerdotal leopard's skin, offers incense to the lady Te-bok, (*The servant maid*); below is a row of kneeling figures, namely: two sons, Si-t-mau

<sup>1</sup> *I.e.*, the flocks of the temple's estates.

(*Son of the mother*), Amen-Ken (*Amon the warlike*), and four daughters, Meri-t-ma (*Loving justice*), Amen-Set (*Daughter of Amen*), Souten-mau (*Royal Mother*), and Hui-em-neter (*Food for god*). As there is no indication of relationship between the subjects of the two vignettes, it may be inferred that Te-Bok was a second wife of Amen-em-ha.

The lower portion of the tablet is filled up with the following Hymn to Osiris, written in twenty-eight lines of hieroglyphics which are very well preserved except wherever the name of the deity Amen occurs, which has been hammered out<sup>1</sup> evidently at the time of the religious revolution in Egypt under the reign of Amenophis IV. who assuming the name of Chu-en-aten (*Splendour, or, Glory of the solar disk*), overthrew the worship of the older divinities and principally that of Amen-Ra; a change which was again overthrown in the period of his successors, who restored the former letters. From the style of art and other indications it is almost certain that the monument was erected in the reign of Thothmes I of the XVIIIth dynasty.

The Stelè is now deposited in the Bibliotheque Nationale, Paris, and has been published by M. Chabas in the *Revue Archéologique*, May-June, 1857, after a paper stamp taken by the late M. Devéria.

<sup>1</sup> The defaced passages ran thus, "Adoration of Osiris by the steward of the flocks (*Amen-mes*), son of the Lady Nefer-t-ari."

## A HYMN TO OSIRIS.

1 Adoration of OSIRIS by the Steward of the flocks, AMEN-EM-HA, Son of the Lady NEFER-T-ARI: he says,

Welcome to thee<sup>1</sup> OSIRIS, Lord of length of times, King of the gods, of many names, of holy transformations, of mysterious forms in the temples, august being, residing in Tattu, Great One contained

2 in Sokhem, Master of invocations in Ant.<sup>2</sup> Principle of abundance in On; who has the right to command in the place of double justice, mysterious soul, Lord of Kerer, Holy One of the White Wall, Soul of the sun, his very body reposing in

3 Souten-Khnen; author of invocations in the region of the tree Ner: whose soul is existing for vigilance; Lord of the great dwelling in Sesennou<sup>3</sup> the very awful in Shas-hotep; Lord of the length of times in Abydos.

The road to his dwelling is in the To-sar;<sup>4</sup> his name is stable in

4 men's mouths. He is the *paut-ti*<sup>5</sup> of the world, Atum, feeder of beings among the gods, beneficent spirit in the abode of spirits.

From him the heavenly Nile<sup>6</sup> derives its waters; from

<sup>1</sup> Ave!

<sup>2</sup> Vide Goodwin, in Chabas; *Melanges* III, Tom. I, pl. 257.

<sup>3</sup> Hermopolis magna.

<sup>4</sup> The entrance to the dwelling of the dead.

<sup>5</sup> The word *paut* and *paut-ti* or *double-paut* is connected with the idea of creation.

<sup>6</sup> ΝΟΤΗ, νοῦν, abyssus.

him comes the wind, and respirable air <sup>1</sup> is in his nostrils, for his satisfaction, and

5 taste of his heart. For him, the ground brings forth to abundance ; in obedience to him is the upper heaven and its stars, and he opens the great gates ; he is the Master of invocations in the south heavens, and of adorations in the north heavens : the moving

6 constellations are under the place of his face, they are his dwellings, as also the reposing constellations. To him SEB orders offerings to be presented : the gods adore him ; those who are in the lower heaven bow to him, the divine Chiefs <sup>2</sup> doing reverence, all supplicating.

7 They see him, those who are there, the august ones, and stand in awe from him ; the whole earth glorifies him when his holiness proceeds (*on the vault of the sky*) : he is a Sahou illustrious among the Sahous, great in dignity, permanent in empire. He is the excellent master of the gods, fair and

8 beloved by all who see him. He imposes his fear to all lands so that they like to exalt his name to the first rank. Through him all are in abundance ; Lord of fame in heaven and on earth. Multiplied (are his) acclamations in the feast of Ouak ; acclamations are made to him by the

9 two worlds unanimously. He is the eldest, the first of his brothers, the Chief of the gods, he it is who maintains justice in the two worlds, and who places the son in the seat of his father ; he is the praise of his father SEB, the love of his mother NOU ; very valiant, he overthrows the impure ; invincible, he strikes

<sup>1</sup> *Mesess*, sky, vault, and veil.

<sup>2</sup> *Ritual*, ch. XVIII. *Lepsius, Todtenbuch*, xi. ch. XVIII, ix. e. 17, l. 62.

10 his opponent, he inspires his fear to his enemy ; he seizes the wicked one's boundaries ; firm of heart, his feet are vigilant : he is the offspring of SEB, ruling the two worlds. He (SEB) has seen his virtues and has commanded him to conduct

11 the nations by the hand continually.<sup>1</sup> He has made this world with his hand, its waters, its atmosphere, its vegetation, all its flocks, all its flying things, all its fish, all its reptiles and quadrupeds. Justice is rendered to the\*

12 Son of Nou and the world is at quiet when he ascends the seat of his father like the sun : he shines at the horizon, he enlightens the darkness, he illuminates shades by his double plume :<sup>2</sup> he inundates the world like

13 the sun every morning. His diadem predominates at top of heaven and accompanies<sup>3</sup> the stars : he is the guide<sup>4</sup> of all the gods.

He is beneficent in will and words : he is the praise of the great gods and the love of the small gods.

His sister took care of him, by dissipating his enemies, 14 repelling (bad) luck ; she sends forth her voice by the virtues<sup>5</sup> of her mouth : wise of tongue, no word of hers fails. She is beneficent in will and speech : It is Isis the beneficent, the avenger of her brother : she unrepiningly sought him :

15 she went the round of the world lamenting him : she stopped not till she found him : she shadowed with her wings ; her wings caused wind, making the invocation of her brother's burial ;

<sup>1</sup> Lit. "for a number of times."

<sup>2</sup> The two long feathers which adorn the head attire of the Sun-god.

<sup>3</sup> *Sensen*, fraternize.

<sup>4</sup> Sam.

<sup>5</sup> Beneficent force.

16 she raised the remains of the god of the resting heart : she extracted his essence : she had a child, she suckled the baby in (loneliness) secret ; none know where that happened.

The arm (*of the child*) has become strong in the great dwelling

17 of SEB.<sup>1</sup> The gods are joyous at the arrival of OSIRIS, son of HORUS intrepid, justified, son of ISIS, heir of OSIRIS. The divine Chiefs join him : the gods recognize the Universal Lad himself. The Lords of justice there united

18 to watch over iniquity and sit in SEB's great dwelling are giving authority to its Lord.<sup>2</sup> The reign of justice belongs to him. HORUS has found his justification ; given to him is the title of his father, he appears with the royal fillet,

19 by the orders of SEB. He takes the royalty of the two worlds ; the crown of the *superior* region is fixed on his head. He judges the world as he likes : heaven and earth are below the place of his face : he commands mankind, the intelligent beings, the race of the Egyptians, and the northern barbarians.<sup>3</sup> The circuit

20 of the solar disk is under his management, the winds, the waters, the wood of the plants and all vegetables. A god of seeds, he gives all herbs and the abundance of the ground. He affords plentifulness<sup>4</sup> and gives it to all the earth.

21 All men are in ecstasy, hearts in sweetness, bosoms in joy ; everybody is in adoration. Everyone glorifies his goodness : mild is his love for us ; his tenderness en-

<sup>1</sup> The great dwelling of Seb is the earth itself.

<sup>2</sup> *I.e.*, To the lord of justice.

<sup>3</sup> The entire north.

<sup>4</sup> Or, satiating abundance.



virons (our) hearts : great is his love in all bosoms.  
The

22 Son of ISIS has justice rendered him : his foe falls  
under his fury, and the evil-doer at the sound of his  
voice : the violent is at his final hour, the Son of ISIS,  
father avenger, approaches him.

23 Sanctifying, beneficent is his name ; veneration finds  
its place : respect immutable for his laws : the path  
is open, the footpaths are opened : both worlds are at  
rest : evil flies and earth becomes fecundant peaceably  
under its Lord. Justice is confirmed  
by its Lord who pursues iniquity.

24 Mid is thy heart, O OUNNEFER, son of ISIS ! he has  
taken the crown of the Upper region : to him is acknow-  
ledged his father's authority in the great dwelling of SEB :  
PHRA when speaking, THOTH in writing,

25 the divine Chiefs are at rest.

What thy father SEB has commanded for thee, let that  
be done according to his word.

(This Egyptian "So be it" ends the hymn. Below this  
is the usual formula.)

Oblation to OSIRIS living in the west, Lord of Abydos :  
may he allow funereal gifts : bread, liquor, oxen, geese,  
clothes, incense, oil, all gifts of vegetation :

To make the transformations, to enjoy the Nile, to  
appear as a living soul, to see the solar disk every morn-  
ing : to go and to come in the Ru-sat : that the soul may  
not be repulsed in the Neter-Kher. To be gratified<sup>1</sup>  
amongst the favoured ones, in presence of OUNNEFER, to  
take the aliments presented on the altars of the great god,

<sup>1</sup> The exact meaning is the French *combler*.

to breathe the delicious air and to drink of the rivers current. To the steward of the flocks of AMMON, AMEN-MES, justified "Son of Lady HEN-T, justified, his consort, who loves him . . . . ."

(The name of Nefer-t-arū, which ought to end the phrase has been completely chiselled out.) .



## HYMN TO THE NILE.

---

 TRANSLATED BY

REV. F. C. COOK,

 Canon of Exeter, Preacher of Lincoln's Inn, Chaplain in Ordinary  
to the Queen.
 

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THIS Hymn is important as bearing witness to the state of religious thought in Egypt in the time of Merneptah, the son of Rameses II, XIXth dynasty, according to the generality of Egyptologers, contemporary with Moses.<sup>1</sup> It is extant in two papyri, *Sallier* ii. p. 11, *Select Papyri*, pl. xx.-xxiii., and *Anastasi* vii. *Select Papyri*, pl. cxxxiv.-cxxxix., published by the Trustees of the British Museum.

The name of the author Enna is well known. He wrote the *Romance of the Two Brothers*, and other works preserved in the *Select Papyri*, and partially

<sup>1</sup> See, however, my Essay on Egyptian history in the first volume of the *Commentary on the Bible*.

translated by Mr. Goodwin, in *Cambridge Essays*, 1858, p. 257, and M. G. Maspero, *Genre épistolaire chez les anciens Égyptiens*. Paris, 1872.

A translation of this hymn was published by Maspero, *Hymne au Nil*, in 1868, with an introduction and critical notes of great value.

The attention of the reader is specially called to the metrical structure of this poem. The stanzas, containing upon an average ten couplets, are distinctly marked in the original, the first word in each being written in red letters ; hence the origin of rubricated MSS. Each clause also has a red point at the close. The resemblance with the earliest Hebrew poems has been pointed out by the translator in the *Introduction to the Book of Psalms*, and in the *Notes on Exodus*, in the *Speaker's Commentary on the Bible*.



## HYMN TO THE NILE.

## I. STROPHE.

*Adoration of the Nile.*

- 1 HAIL to thee O Nile !
- 2 Thou shewest thyself in this land,
- 3 Coming in peace, giving life to Egypt :
- 4 O AMMON, (thou) leadest night unto day,<sup>1</sup>
- 5 A leading that rejoices the heart !
- 6 Overflowing the gardens created by RA.<sup>2</sup>
- 7 Giving life to all animals ;
- 8 Watering the land without ceasing :
- 9 The way of heaven descending :<sup>3</sup>
- 10 Lover of *food*, bestower of corn,
- 11 Giving light to every home, O PTAH !

<sup>1</sup> If this rendering is correct, the meaning must be that the god of the Nile is the secret source of light, see section 3, line 5, and section 8, line 1. The attributes of Egyptian gods, who represent the unknown under various aspects, are interchangeable to a great extent; here the Nile is Ammon, doing also the work of Ra. Dr. Birch suggests that the rendering may be, "hiding his course night and day."

<sup>2</sup> Ra, the sun-god, who is represented as delighting in flowers, see *Ritual*, c. LXXXI, "I am the pure lily which comes out of the fields of Ra."

<sup>3</sup> The Nile-god traverses heaven; his course there corresponds to that of the river on earth.

## II.

- 1 Lord of fishes, when the inundation returns
- 2 No fowls fall on the cultures.<sup>1</sup>
- 3 Maker of spelt ; creator of wheat :
- 4 who maintaineth the temples !
- 5 Idle hands he loathes <sup>2</sup>
- 6 For myriads, for all the wretched.
- 7 If the gods in heaven are grieved,<sup>3</sup>
- 8 Then sorrow cometh on men.

## III.

- 1 He maketh the whole land open to the oxen,<sup>4</sup>
- 2 And the great and the small are rejoicing ;
- 3 The response of men at his coming !<sup>5</sup>
- 4 His likeness is NUM !<sup>6</sup>
- 5 He shineth, then the land exulteth !
- 6 All bellies are in joy !
- 7 Every creature receives nourishment !
- 8 All teeth get food.

## IV.

- 1 Bringer of food ! Great Lord of provisions !
- 2 Creator of all good things !

<sup>1</sup> See x. 6. This is obscure, but it may mean that the Nile-god protects the newly sown fields from the birds.

<sup>2</sup> *I.e.*, he sets them at work. Thus *Ritual*, c. xv. 20, "Ra, the giver of food, destroys all place for idleness, cuts off all excuse."

<sup>3</sup> As they are by idleness ; see *Ritual*, cxxv, p. cclv, Birch.

<sup>4</sup> *I.e.*, he makes it ready for cultivation.

<sup>5</sup> Their joy and gratitude respond to his advance.

<sup>6</sup> Num is the Nile-god regarded as giving life.

- 3 Lord of terrors <sup>1</sup> and of choicest joys !  
 4 All are combined in him.  
 5 He produceth grass for the oxen ;  
 6 Providing victims for every god.  
 7 The choice incense is that which he supplies.  
 8 Lord in both regions,  
 9 He filleth the granaries, enricheth the storehouses,  
 10 He careth for the state of the poor.

## V.

- 1 He causeth growth to fulfil all desires,  
 2 He never wearies of it.  
 3 He maketh his might a buckler.<sup>2</sup>  
 4 He is not graven in marble,<sup>3</sup>  
 5 As an image bearing the double crown.  
 6 He is not beheld :  
 7 He hath neither ministrants nor offerings :  
 8 He is not adored in sanctuaries :  
 9 His abode is not known :  
 10 No shrine is found with painted figures. <sup>4</sup>

<sup>1</sup> The Egyptian word corresponds to *Αρσαφης*, which according to Plutarch, signifies τὸ ἀνδρεῖον. *Isis et Osiris*, c. 37. The Egyptians, like all ancient people, identify terror with strength or greatness.

<sup>2</sup> This scriptural phrase comes in abruptly. It is probably drawn from some older source.

<sup>3</sup> The True Deity is not represented by any image. This is a relic of primeval monotheism : out of place as referring to the Nile, but pointing to a deeper and sounder faith. Compare the laws of Manu, i. 5-7.

<sup>4</sup> See last line of section 13. There are no shrines covered, as usual, with coloured hieroglyphics. The whole of this passage is of extreme importance, showing that, apart from all objects of idolatrous worship, the old Egyptian recognised the existence of a Supreme God, unknown and inconceivable ; the true source of all power and goodness. Compare the oldest forms of the 17th chapter of the funeral Ritual in Lepsius *Älteste Texte*.

## VI.

- 1 There is no building that can contain him !<sup>1</sup>
- 2 There is no counsellor <sup>2</sup> in thy heart !
- 3 Thy youth delight in thee, thy children :
- 4 Thou directest <sup>3</sup> them as King.
- 5 Thy law is established in the whole land,
- 6 In the presence of thy servants in the North :<sup>4</sup>
- 7 Every eye is satisfied with him :<sup>5</sup>
- 8 He careth for the abundance of his blessings.

## VII.

- 1 The inundation comes, (then) cometh rejoicing ;
- 2 Every heart exulteth :
- 3 The tooth of the crocodiles, the children of NEITH <sup>6</sup>
- 4 (Even) the circle of the gods who are counted with thee.
- 5 Doth not its outburst water the fields,
- 6 Overcoming mortals (with joy) :
- 7 Watering one to produce another.<sup>7</sup>
- 8 There is none who worketh with him ;
- 9 He produces food without the aid of NEITH.<sup>8</sup>
- 10 Mortals he causes to rejoice.

<sup>1</sup> 1 Ki. viii. 27.

<sup>2</sup> Is. xi. 13, 14.

<sup>3</sup> Or "thou givest them counsels, orderest all their goings."

<sup>4</sup> *I.e.* "all magistrates are the servants of the deity, and administer his law from South to North."

<sup>5</sup> Maspero "par lui est bue l'eau (les pleurs) de tous les yeux," *i.e.* "he wipes away tears from all eyes."

<sup>6</sup> Dr. Birch, to whom I am indebted for this rendering, observes that the goddess Neith is often represented with two crocodiles sucking her breasts.

<sup>7</sup> *I.e.* "The Nile fills all mortals with the languor of desire, and gives fecundity."

<sup>8</sup> *I.e.* "without needing rain, the gift of the goddess of heaven." Such seems to be the meaning of a very obscure passage.



## VIII.

- 1 He giveth light on his coming from darkness :<sup>1</sup>
- 2 In the pastures of his cattle
- 3 His might produceth all :
- 4 What was not, his moisture bringeth to life.
- 5 Men are clothed to fill his gardens :
- 6 He careth for his labourers.
- 7 He maketh even and noontide,
- 8 He is the infinite PTAH and KABES.<sup>2</sup>
- 9 He createth all works therein,
- 10 All writings, all sacred words,
- 11 All his implements in the North.<sup>3</sup>

## IX.

- 1 He enters with words the interior of his house,<sup>4</sup>
- 2 When he willeth he goeth forth from his mystic fane.
- 3 Thy wrath is destruction of fishes.<sup>5</sup>
- 4 Then<sup>6</sup> men implore thee for the waters of the season.
- 5 "That the Thebaid may be seen like the Delta.
- 6 That every man be seen bearing his tools,
- 7 No man left behind his comrade !
- 8 Let the clothed be unclothed,

<sup>1</sup> See note on section 1.

<sup>2</sup> The meaning is, evidently, that he combines the attributes of Ptah the Demiurge, and Kabes, an unknown god.

<sup>3</sup> All things serviceable to man, arms, implements, etc.

<sup>4</sup> This seems to mean, he gives oracles at his shrine. Observe the inconsistency of this with section 5.

<sup>5</sup> Causing scarcity of food in the land. See Ex. viii. 18, 21.

<sup>6</sup> In a season of scarcity prayers are offered for supply of water. The following lines seem to describe great haste when the inundation comes on; none wait for their clothing, even when valuable, and the nightly solemnities are broken up: but the passage is obscure.

- 9 No adornments for the sons of nobles,  
 10 No circle of gods in the night !”  
 11 The response (of the god) is refreshing water,  
 12 Filling all men with fatness.

## X.

- 1 Establisher of justice ! men rejoice  
 2 With flattering words to worship<sup>1</sup> thee,  
 3 Worshipped together with the mighty water !  
 4 Men present offerings of corn,  
 5 Adoring all the gods :  
 6 No fowls fall on the land.<sup>2</sup>  
 7 Thy hand is adorned with gold,<sup>3</sup>  
 8 As moulded of an ingot of gold,  
 9 Precious as pure lapis lazuli,<sup>4</sup>  
 10 Corn in its state of germination is not eaten.<sup>5</sup>

## XI.

- 1 The hymn is addressed to thee with the harp ;  
 2 It is played with a (skilful) hand to thee !  
 3 The youths rejoice at thee !  
 4 Thy own children.  
 5 Thou hast rewarded their labour.  
 6 There is a great one adorning the land ;  
 7 An enlightener, a buckler in front of men,  
 8 Quickening the heart in depression.  
 9 Loving the increase of all his cattle.

<sup>1</sup> Lit. answer, “*i.e.*, with thanks and prayers, when thou bringest the water in abundance.”

<sup>2</sup> See II. 2.

<sup>3</sup> The gold represents the preciousness of the gift of food.

<sup>4</sup> This is often mentioned in the inscriptions amongst the most precious stones.

<sup>5</sup> See note on II. 4.

## XII.

- 1 Thou shinest in the city of the King ;
- 2 Then the householders are satiated with good things,
- 3 The poor man laughs at the lotus.<sup>1</sup>
- 4 All things are perfectly ordered.
- 5 Every kind of herb for thy children.
- 6 If food should fail,
- 7 All enjoyment is cast on the ground,
- 8 The land falls in weariness.

## XIII.

- 1 O inundation of Nile, offerings are made to thee :
- 2 Oxen are slain to thee :
- 3 Great festivals are kept for thee ;
- 4 Fowls are sacrificed to thee ;
- 5 Beasts of the field are caught for thee
- 6 Pure flames are offered to thee ;
- 7 Offerings are made to every god,
- 8 As they are made unto Nile.
- 9 Incense ascends unto heaven,
- 10 Oxen, bulls, fowls are burnt !
- 11 Nile makes for himself chasms in the Thebaid ;<sup>2</sup>
- 12 Unknown is his name in heaven,
- 13 He doth not manifest his forms !
- 14 Vain are all representations !<sup>3</sup>

## XIV.

- 1 Mortals extol (him), and the cycle of gods !
- 2 Awe is felt by the terrible ones ;

<sup>1</sup> Which he ate when he could get nothing else.

<sup>2</sup> An allusion to the legend that the Nile comes forth from two openings in the South.

<sup>3</sup> See V., last line.

- 3 His son<sup>1</sup> is made Lord of all,  
4 To enlighten all Egypt.<sup>2</sup>  
5 Shine forth, shine forth, O Nile ! shine forth !  
6 Giving life to men by his oxen :  
7 Giving life to his oxen by the pastures !  
8 Shine forth in glory, O Nile.

<sup>1</sup> The Pharaoh.

<sup>2</sup> The two regions.



THE SOLEMN  
FESTAL DIRGE OF THE EGYPTIANS.

---

TRANSLATED BY

C. W. GOODWIN, M.A.

---

THIS Dirge or Hymn, which is that alluded to by Herodotus,<sup>1</sup> is contained in one of the *Harris Papyri* (No. 500), the same from which I have already translated the "Story of the Doomed Prince." The first line of the Hymn ascribes it to the authorship of King Antuf, one of the Pharaohs of the XIth Dynasty.

<sup>1</sup> "At the entertainments of the rich, just as the company is about to rise from the repast, a small coffin is carried round, containing a perfect representation of a dead body; it is in size sometimes of one, but never more than two cubits, and as it is shown to the guests in rotation the bearer exclaims, 'Cast your eyes on this figure, after death you yourself will resemble it; drink then, and be happy.'"—Herodotus, *Euterpe*, xxviii.

The papyrus itself is however of the time of Thothmes III, XVIIIth Dynasty, but that is no reason why all the Texts in the MSS. should be of the latter date. The translation here given was printed by myself for the first time in the *Transactions of the Society of Biblical Archæology*, Vol. iii., part I, but the Hieroglyphic Text remains yet to be published. A fragment of another copy of this identical Hymn is to be found in the *Monumens du Musée de Leide* iii. partie, pl. 12, and from it several words which were wanting in the Harris papyrus have been restored.



## FESTAL DIRGE.

- 1 wanting.  
 2 The song of the house of King ANTUF, deceased, which  
   is (written) in front of  
 3 the player on the harp.<sup>1</sup>  
   All hail to the good Prince,  
   the worthy good (man),  
   the body is fated (?) to pass away,  
   the atoms<sup>2</sup>  
 4 remain, ever since the time of the ancestors.  
   The gods who were beforetime rest in their tombs,  
   the mummies  
 5 of the saints likewise are enwrapped in their tombs.  
   They who build houses, and they who have no houses,  
   see !  
 6 what becomes of them.  
   I have heard the words of IMHOTEP<sup>3</sup> and HARTATEF.<sup>4</sup>  
   It is said in their sayings,  
 7 “ After all, what is prosperity ?  
   Their fenced walls are dilapidated.  
   Their houses are as that which has never existed.  
 8 No man comes from thence  
   who tells of their sayings,  
   who tells of their affairs,

<sup>1</sup> *The Song of the Harper* in the tomb of Nefer-hotep bears a great resemblance to this composition ; see Dümichen, *Historische. Inschriften* ii., pl. 40.

<sup>2</sup> Or perhaps “ the little ones, the children.”

<sup>3</sup> Imhotep, the son of the primæval deity Ptah, was the mythical author of various arts and sciences. The Greeks spelt the name Ἴμούθης Imopth, but more frequently substituted the name Ἀσκληπίος, Asclepius.

<sup>4</sup> Hartatef was the son of King Menkera (Mycerinus), to whom the discovery of part of the *Ritual*, cap. lxiv. is attributed, and who was the author of a mystical work.

who encourages our hearts.

Ye go

9 to the place whence they return not.<sup>1</sup>

Strengthen thy heart to forget how thou hast enjoyed  
thyself,

fulfil thy desire whilst thou livest.

10 Put oils upon thy head

clothe thyself with fine linen adorned with precious  
metals

11 with the *gifts* of God

multiply thy good things,

yield to thy desire,

fulfil thy desire with thy good things

12 (whilst thou art) upon earth,

according to the dictation of thy heart.

The day will come to thee,

when one hears not the voice

when the one who is at rest hears not

13 their voices.<sup>2</sup>

Lamentations deliver not him who is in the tomb.<sup>3</sup>

14 Feast in tranquillity

seeing that there is no one who carries away his goods  
with him.

Yea, behold, none who goes thither comes back again.

<sup>1</sup> Compare the Assyrian phrase "The land men cannot return from"  
"Descent of Ishtar," *Records of the Past*, Vol. i. p. 143, p. 5.

<sup>2</sup> *I.e.* "of the mourners."

<sup>3</sup> Here follows a lacuna.





THE  
BOOK OF RESPIRATIONS.

---

TRANSLATED BY

P. J. DE HORRACK.

---

THE manuscript, a translation of which here follows, belongs to the Museum of the Louvre in Paris, where it is registered under the No. 3284, (*Devéria, Catalogue des MS. égypt.* p. 132). It probably date from the epoch of the Ptolemies. It is in hieratic writing and generally known by the name of *Book of respirations*, or *Book of the Breaths of Life* according to Mr. Le Page Renouf's ingenious interpretation. This book seems to have been deposited exclusively with the mummies of the priests and priestesses of the god Ammon-Ra, if we may judge from the title: inserted into the manuscripts.

Dr. Brugsch in 1851, first directed the attention of Egyptologists to this curious work, by publishing a

transcription in hieroglyphics of a hieratic text in the Berlin Museum, with a Latin translation, under the title of *Shaï an Sinsin, sive liber Metempsychosis, etc.* He added to this a copy of a hieratic text of the same book found in Denon, *Voyage en Égypte*, pl. 136.

A full analysis of this literary composition has also been given by Dr. Samuel Birch, in his Introduction to the *Rhind Papyri*, London 1863.

The Paris manuscript is as yet unpublished, but a copy of it will be produced ere long by the present translator. A few passages corrupted by the ancient scribe have been restored from copies of the same text, which are in the Egyptian Museum of the Louvre.

The *Book of Respirations* has a great analogy with that of the *Lamentations of Isis and Iephthys*. It not only makes allusion to the formulæ and acts by means of which the resurrection is effected, but also treats of the life after death; thus greatly increasing our knowledge of the religious system of the ancient Egyptians.

## THE BOOK OF RESPIRATIONS.

---

I COMMENCEMENT of the Book of Respirations  
 made by ISIS for her brother OSIRIS,  
 to give life to his soul,  
 to give life to his body,  
 to rejuvenate all his members anew ;  
 that he may reach the horizon with his father, the Sun ;  
 that his soul may rise to Heaven in the disk of the Moon ;  
 that his body may shine in the stars of Orion on the bosom  
 of NU-T ;<sup>1</sup>  
 in order that this may also happen  
 to the OSIRIS, divine Father, Prophet of AMMON-RA, King  
 of the gods,  
 Prophet of KHEM, of AMMON-RA, bull of his mother,  
 in his great abode,  
 ASAR-AAU, justified,  
 Son of the Prophet of the same order, NES-PAUT-TA-TI,  
 justified.  
 Conceal (it), conceal (it) !  
 Let it not be read by any one.  
 It is profitable to the person who is in the divine Nether-  
 World.  
 He liveth in reality millions of times anew.

2 Words spoken :  
 Hail to the OSIRIS N !<sup>2</sup> thou art pure ;  
 thy heart is pure,  
 thy fore-part is purified,

<sup>1</sup> Nut personified the Upper Hemisphere of Heaven.

<sup>2</sup> Here was written the name of the deceased.

thy hind-part is cleansed,  
 thy middle is in *Bat*<sup>1</sup> and natron.  
 No member in thee is faulty.  
 The OSIRIS N is (made) pure by the lotions  
 from the Fields of Peace, at the North of the Fields of  
 Sanehem-u.

The goddesses UATI (and) SUBEN have purified thee  
 at the eighth hour of the night  
 and at the eighth hour of the day.

Come OSIRIS N !

Thou dost enter the Hall of the Two Goddesses of Truth.  
 Thou art purified of all sin, of all crime.  
 Stone of Truth is thy name.

3 Hail to the OSIRIS N !

Thou, being very pure, dost enter the Lower Heaven.  
 The Two goddesses of Justice have purified thee in the  
 great Hall.

A purification hath been made to thee in the Hall of Seb.  
 Thy members have been purified in the Hall of Shu.<sup>3</sup>

Thou seest RA in his setting,  
 (as) Atum<sup>4</sup> in the evening.

AMMON is near to thee, to give thee breath,  
 PTAH, to form thy members.

Thou dost enter the horizon with the Sun.  
 Thy soul is received in the barque Neshem<sup>5</sup> with OSIRIS.  
 Thy soul is divinized in the Hall of Seb.  
 Thou art justified for ever and ever.

4 Hail to the OSIRIS N !

Thine individuality is permanent.  
 Thy body is durable.

<sup>1</sup> Probably a substance used for purifying and perfuming.

<sup>2</sup> The earth.

<sup>3</sup> Heaven.

<sup>4</sup> The setting sun.

<sup>5</sup> The solar barque.

Thy mummy doth germinate.

Thou art not repulsed from heaven, (neither from) earth.

Thy face is illuminated near the Sun.

Thy soul liveth near to AMMON.

Thy body is rejuvenated near to OSIRIS.

Thou dost breathe for ever and ever.

- 5 Thy soul maketh thee offerings, each day,  
of bread, of drinks, of oxen, of geese, of fresh water, of  
condiments.

Thou comest to justify it.

Thy flesh is on thy bones,  
like unto thy form on earth.

Thou dost imbibe into thy body.

Thou eatest with thy mouth.

Thou receivest bread, with the souls of the gods.

ANUBIS doth guard thee.

He is thy protection.

Thou art not repulsed from the gates of the Lower Heaven.

THOTH, the doubly great, the Lord of Sesennu, cometh to  
thee.

He writeth for thee the Book of Respirations, with his own  
fingers.

Thy soul doth breathe for ever and ever.

Thou dost renew thy form on earth, among the living.

Thou art divinized with the souls of the gods.

Thy heart is the heart of RA.

Thy members are the members of the great god.<sup>1</sup>

Thou livest for ever and ever.

- 6 Hail to the OSIRIS N !

AMMON is with thee each day  
to render thee life.

APHERU openeth to thee the right way.

Thou seest with thine eyes ;

<sup>1</sup> Osiris.

thou hearest with thine ears ;  
 thou speakest with thy mouth ;  
 thou walkest with thy legs ;  
 Thy soul is divinized in Heaven,  
 to make all the transformations it desireth.  
 Thou makest the joy of the sacred *persea* in An.  
 Thou awakenest each day.  
 Thou seest the rays of RA.  
 AMMON cometh to thee with the breath of life.  
 He granteth to thee to breathe in thy coffin.  
 Thou comest on earth each day,  
 the Book of Respirations of THOTH being thy protection.  
 Thou breathest by it each day.  
 Thine eyes behold the rays of the disk.  
 Truth is spoken to thee before OSIRIS.  
 The formulæ of justification are on thy body.  
 HORUS, the defender of his father, protecteth thy body.  
 He divinizeth thy soul as well as (those) of all the gods.  
 The soul of RA giveth life to thy soul.  
 The soul of SHU filleth thy respiratory organs with soft  
 breath.<sup>1</sup>

- 7                      Hail to the OSIRIS N !  
 Thy soul doth breathe in the place thou lovest.  
 Thou art in the dwelling of OSIRIS, who resideth in the  
 West.  
 Thy person is most pure.  
 Thou dost arrive in Abydos.  
 He (OSIRIS) filleth thy dwelling Hotep with provisions.
- 8                      Hail to the OSIRIS N !  
 The gods of all Egypt come to thee.  
 Thou art guided towards the end of centuries.  
 Thy soul liveth.  
 Thou dost follow OSIRIS.

<sup>1</sup> Another version : uniteth itself (to) the breath of thy nostrils.

Thou breathest in Rusta.

Secret care is taken of thee by the Lord of Sati<sup>1</sup>  
and by the great god.<sup>2</sup>

Thy body liveth in Tattu (and in) Nifur.

Thy soul liveth in Heaven for ever.

9 Hail to the OSIRIS N !

SECHET prevaileth against what is injurious to thee.

HAR-AA-HETU taketh care of thee.

HAR-SHET doth form thy heart.

HAR-MAA doth guard thy body.

Thou continuest in life, health (and) strength.

Thou art established upon thy throne in Ta-ser.

Come, OSIRIS N !

Thou appearest in thy form.

Strengthened by thine ornaments<sup>3</sup>

thou art prepared for life.

Thou remainest in a healthful state ;

thou walkest, thou breathest everywhere.<sup>4</sup>

The Sun doth rise upon thine abode.

Like unto OSIRIS, thou breathest, thou livest by his rays.

AMMON-RA giveth life to thee.

He doth enlighten thee by the Book of Respirations.

Thou dost follow OSIRIS and HORUS, Lord of the sacred  
barque.

Thou art as the greatest of the gods among the gods.

Thy beautiful face liveth (in) thy children.

Thy name doth always prosper.

Come to the great temple in Tattu.

Thou wilt see him who resideth in the West,  
in the Ka-festival.

<sup>1</sup> Another version : by thy Lord, Ra.

<sup>2</sup> Osiris.

<sup>3</sup> Those of the mummy.

<sup>4</sup> This is the acknowledgment of the resurrection effected by the ceremonies of the mummification. I am indebted to the friendly aid of M. Chabas for the translation of this and one or two other passages.

Delicious is thy perfume as that of the blessed ;  
great thy name among the elect.

10 Hail to the OSIRIS N !

Thy soul liveth by the Book of Respirations.  
Thou unitest thyself to the Book of Respirations.  
Thou dost enter the Lower Heaven ;  
thine enemies are not (there).  
Thou art a divine soul in Tattu.<sup>1</sup>  
Thy heart is thine ;  
it is (no longer) separated from thee.  
Thine eyes are thine ;  
they open each day.

11<sup>a</sup> Words spoken by the gods who accompany OSIRIS,  
to the OSIRIS N :

Thou dost follow RA.  
Thou dost follow OSIRIS.  
Thy soul liveth for ever and ever.

11<sup>b</sup> Words spoken by the gods who dwell in the Lower  
Heaven (like) OSIRIS of the West, to the OSIRIS N :

Let them open to him at the gates of the Lower Heaven.  
*He is received*<sup>2</sup> in the divine Nether-World,  
that his soul may live for ever.  
He buildeth a dwelling in the divine Nether-World.  
He is rewarded.<sup>3</sup>  
He hath received the Book of Respirations,  
that he may breathe.

12 Royal offering to OSIRIS who resideth in the West,  
great god, Lord of Abydos,  
that he may give offerings  
of bread, of *hak*, of oxen, of geese, of wine, of the liquor  
*aket*, of bread *Hotep*,

<sup>1</sup> Corrupted passage restored by means of the manuscripts of the Louvre.

<sup>2</sup> Another version : "thou art received."

<sup>3</sup> Corrupted passage : translation uncertain.



of good provisions of all kinds,  
to the OSIRIS N.

Thy soul liveth.

Thy body doth germinate,  
by order of RA himself,  
without pain, without injury,  
like unto RA for ever and ever.

13 Oh Strider, coming out of AN,<sup>1</sup>

the OSIRIS N hath not committed any sin.

Oh Mighty of the Moment, coming out of Kerau,  
the OSIRIS N hath not done any evil.

Oh Nostril, coming out of Sesennu,<sup>2</sup>

the OSIRIS N hath not been exacting.

Oh Devourer of the Eye, coming out of Kerti,

the OSIRIS N hath not obtained anything by theft.

Oh Impure of visage, coming out of Rusta,

the OSIRIS N hath not been angry.

Oh Lion-gods, coming forth from heaven,

the OSIRIS N hath not committed any sin by reason  
of hardness of heart (?)

Oh Fiery-Eyed, coming out of Sechem,

the OSIRIS N hath not been weak.

14 Oh ye gods who dwell in the Lower Heaven,  
hearken unto the voice of OSIRIS N.

He is near unto you.

There is no fault in him.

No informer riseth up against him.

He liveth in the truth.

He doth nourish himself with truth.

The gods are satisfied with all that he hath done.

He hath given food to the hungry,

drink to the thirsty,

clothes to the naked.

<sup>1</sup> Heliopolis.

<sup>2</sup> Hermopolis.

He hath given the sacred food to the gods,  
 the funeral repasts to the pure Spirits.  
 No complaint hath been made against him before any of  
 the gods.

Let him enter (then) into the Lower Heaven  
 without being repulsed.

Let him follow OSIRIS, with the gods of Kerti.

He is favoured among the faithful,<sup>1</sup>

(and) divinized among the perfected.

Let him live !

Let his soul live !

His soul is received wherever it willeth.

(He) hath received the Book of Respirations,

that he may breathe with his soul,

(with) that of the Lower Heaven,

and that he may make any transformation at his will,

like (the inhabitants) of the West ;<sup>2</sup>

that his soul may go wherever it desireth,

living on the earth for ever and ever.

He is towed (like) OSIRIS into the Great Pool of Khons.

When he has retaken possession of his heart<sup>3</sup>

the Book of Respirations is concealed in (the coffin).

It is (covered) with writing upon Suten,

both inside and outside (and)

placed underneath his left arm,

evenly with his heart ; . . . . .

When the Book has been made for him

then he breathes with the souls of the gods for ever and ever.<sup>4</sup>

It is finished.

<sup>1</sup> Another version : "the living."

<sup>2</sup> Literally : "the Westerners."

<sup>3</sup> Illegible passage restored by means of the manuscripts of the Louvre.

<sup>4</sup> Another version : "this volume of the Book of Respirations is made for him and the souls of the gods."

THE  
TALE OF SETNAU.

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FROM THE VERSION

OF

DR. HEINRICH BRUGSCH-BEY.

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THE original of the following tale is written in the Demotic character and represents a stage of the Egyptian language intermediate between the ancient language and the Coptic. The manuscript which contains it is one of the treasures of the Vice Regal Museum at Boulaq, and was discovered at Thebes

in a wooden box containing other manuscripts in hieratic and Coptic writing which had belonged to a Coptic monk and had been deposited with him in his tomb. Towards the end of 1865 M. Mariette brought the papyrus under the notice of Dr. Brugsch who stands without a rival in the decipherment and interpretation of demotic texts. Dr. Brugsch's translation of the document appeared in the *Revue Archéologique* of 1867. A facsimile of the original text was published in the first volume of the *Papyrus Égyptiens du Musée de Boulaq* edited by M. Mariette (1871).

The manuscript at present consists of four pages, and they are numbered, the first being marked as page 3; from which it is clear that two pages are missing, and their destruction has been fatal to the first words of each of the forty lines of the third page.

If we possessed the first two pages of the papyrus, says Dr. Brugsch, we should probably be able at once to explain the origin or the occasion of the facts which are developed in the narrative before the eyes of the reader and which prove that the Egyptian

writer is not describing the acts and fortunes of living persons but, on the contrary, of the dead, of mummies, who not only converse in their catacomb about certain circumstances of their past life upon earth, but have even the power of leaving their tomb and coffin and mixing in the society of the living. Or if this hypothesis is not acceptable we should be obliged to suppose that we have to do with a mere recital of a dream.

The principal personage of the story is Setnau Chā-em-uset son of a king named User-māt, whom Dr. Brugsch considers as identical with the great Rameses II. Ptah-nefer-ka and Ahura, a brother and sister married together are children of a king Mer-neb-ptah whose name (in this orthography at least) is unknown to history. Merhu is the child of Ptahneferka and Ahura. The scene is placed at Memphis in lower Egypt and at Coptos in Upper Egypt on the eastern bank of the Nile, a place renowned for a sanctuary dedicated to the goddess Isis and her son Harpocrates.

The first page of our manuscript in its present state begins in the middle of a conversation wherein

the lady Ahura, sister and wife of Ptah-nefer-ka relates to Setnau the events of her life since her marriage with Ptah-nefer-ka until her own death and the deaths of her husband and child.

P. LE PAGE RENOUF.



## THE TALE OF SETNAU.

“ . . . . . It is thou who wouldst have turned me away from it if I had had no child after the two children. Ought not the two to be married together? I shall marry PTAH-NEFER-KA to the daughter of a captain of soldiers . . . . . (and) AHURA to the son of another Captain of soldiers, as it has long been the custom in our family.

The time came for beginning the *rejoicings* before the King. I was called and conducted to the festive entertainments (of the King). (I was) richly attired. I had not the same look as on the previous day. Did not the King say to me, “AHURA, it is not thou who hast sent them to me, on the occasion of this dispute, to say I would wish to marry (the son of a) great (personage)?” I said to him, “I would wish to marry the son of a Captain of soldiers. He would wish to marry the daughter of another Captain of soldiers, as it has long been the custom in our family.” I laughed and the King laughed. (Then said) the King to the Chief of the palace : “Let AHURA be conducted during the night to the house of PTAH-NEFER-KA, let all kinds of beautiful things be taken with her.” My marriage took place in the house of PTAH-NEFER-KA . . . . . to bring the presents in silver and in gold. They were all brought to me from the royal palace. PTAH-NEFER-KA spent a happy day with me he received all the precious things of the royal palace and he slept with me that night. He did not recognise me. . . . . “except that one of us loves the other.” The time of my usual disturbances arrived, and I had them not. The King was informed of this and he was much pleased. The King sent many things . . . . . he caused

most beautiful presents to be brought to me in silver and gold and raiment of byssus. The time of my delivery arrived and I brought into the world this son who is before thee and who was named MER-HU. It was inscribed in the register of the house of the Sacred Scribes.

. . . . . PTAH-NEFER-KA, my brother, remained upon earth. Having gone to the Necropolis of Memphis, he read the writings which are in the tombs of the Kings, and the tablets in hieroglyphic writing and the writings which are on (the . . . for he was very learned . . . ) exceedingly, with respect to writings. After this, there was a Cher<sup>1</sup> named NESPTAH. PTAH-NEFER-KA having gone to the temple to offer his prayer, it happened that he walked behind the Cher reading the writings which are on the chapels of the gods. ( . . . he laughed.) PTAH-NEFER-KA said to him: "Wherefore laughest thou at me?" He said "I am not laughing at thee, but ought I not to laugh when thou readest some writings without ( . . . if) thou desirest to read a writing, come to me. I will conduct thee to the spot where the book is which the god THOTH wrote with his hand. Its commencement . . . . below, after the gods. Two pages of the writing, those which are on the back, if thou (recitest, thou shalt) charm heaven, the earth, the abyss, the mountains, the seas. Thou shalt know what relates to the birds of the sky and the reptiles, and all that is said of them. Thou shalt see the fishes of the water and . . . . (the divine power will raise them to the surface of the water). If thou readest the second page, it will happen that if thou art in the Amenti, thou wilt have power to resume the form which thou hadst upon earth. Thou shalt see the Sun-god RA who riseth up in heaven and the cycle of his nine gods, and the moon in its form at its rising." . . . . " (By) the King who liveth. Let a good word be said to

<sup>1</sup> A sort of priest.



me. Whatsoever thou askest I will give it to thee. Send me to the place where the book is." The Priest said to PTAH-NEFER-KA: "If thou askest to be sent (to this place) (I shall do it on condition) that thou shalt give me a hundred pieces of silver for my burial; if thou givest me them" . . . . PTAH-NEFER-KA called a young servant. He caused the hundred pieces of silver to be given to the Priest . . . . he caused them to be given. . . . (Then the Priest said to) PTAH-NEFER-KA: "The book in question is in the middle of the river of Coptos, in a box of iron, the box of iron is in a box of (brass, the box of brass is) in a box of bronze, the box of bronze is in a box of ivory and ebony, the box of ivory and ebony is in a (box of silver,) the box of silver is in a box of gold and the book is in this. There are a serpent, a scorpion and all sorts of reptiles together in the box in which the book is. It is . . ." . . of this box at the time of the discourse which had the Priest . . . had held to PTAH-NEFER-KA. He knew not where in the world he was. He went forth out of the temple and he said ("Let me remember) all the (words) that he has (said). I will go to Coptos and take the book, without stopping at the north. But if I were to *suppose* that the Priest has told lies . . . . speak before him. . . . The war, the nome of Thebes . . . . my hand and that of PTAH-NEFER-KA that he should not go to Coptos. He did not listen to (*this word*). He presented himself before (the King. He repeated) to the King all that the Priest had said. The King said to him "What is it that thou desirest? I said to him "Let a royal bark be given to me with all its crew (Let me be permitted) to take AHURA (and MERHU) her young child to the south with me. I shall bring back this book. I shall not stop." The royal bark was given to him, with its crew. We embarked in the ship at the port, we sailed and we arrived (at Coptos) . . . . and lo, the Priests of the goddess Isis of

Coptos and the High Priest of Coptos came down before us. They delayed not to present themselves before PTAH-NEFER-KA. Their wives came down before me. (We entered) the temple of ISIS and HARPOCRATES. PTAH-NEFER-KA sent for an ox, a goose and some wine to make a sacrifice and a libation in the presence of ISIS of Coptos and HARPOCRATES. We were conducted into a very beautiful house. (We entered.) PTAH-NEFER-KA remained four days. He made holiday with the Priests of ISIS of Coptos. The wives of the Priests of Isis made holiday with me in my presence. The morning of our fifth day arrived. PTAH-NEFER-KA (gave orders to the High) Priest who was by him to make a *construction* filled with his *workmen* and *tools*. He told them of the writing. He made them alive and gave them the breath. He made them go down to the sea side. He filled the royal bark with sand . . . . he . . . to the harbour.

I approached till in front of the river of Coptos before me, for I wished to know what was in it. He said "Workmen, work for me till the place in which the book is." . . (they worked) by night as well as by day. Having arrived at it, in three days, he caused the sand to be thrown before him. A . . . . took place in the river, announcing that one had reached the serpent, the scorpion and all the reptiles which were together with (the box . : . ) in it, from the discovery of a small serpent with the box aforesaid. He read the writing when he came to the serpent, the scorpion and all the reptiles which were together with the box. He was not able to make them come out. (But he seized) . . . . the little serpent which was inside. Having a knife with him he killed it: but it came to life again and resumed its former shape. Taking a sword he killed it a second time; it came to life once more having resumed its form. He killed it a

third time and it then remained in two pieces. He placed sand between the two. The serpent did not resume its former shape. PTAH-NEFER-KA went to the place where the box was. (He discovered the box. It was) of iron, this one. He opened it and perceived a box of brass. He opened it and perceived a box of bronze. He perceived a box of ivory and ebony. (He perceived a box of silver.) He opened it and perceived a box of gold. He opened it and perceived the box within. He took the book out of the golden box. He read a page of the writing. (He charmed heaven, the earth, the abyss) the mountains, the seas. He understood what related to the birds of the sky and to the fishes of the sea and the fourfooted beasts of the mountain. It was spoken in it of them all. He read another page of the writing and he saw (the sun rising in heaven and the cycle of his nine) gods and the moon which was rising and the stars in their forms. He saw the fishes of the water. The divine power made them rise above the water. He read the writing to the . . . river. He said to the workmen, "Work for me as far as the place ( . . . ) them." They worked for him by night as well as by day, in order that he might arrive at the place where I was ( . . . ) in front of the river of Coptos. I did not drink ( . . . ) I did nothing at all; I was in the condition of a person who has arrived at the "good dwelling" (the grave). I said to PTAH-NEFER-KA (it is absolutely necessary for me) to see this book. We have suffered this misfortune (?) ( . . . ) on account of it. He put the book into my hand. I recited a page of its writing. I charmed. I charmed the sky, the earth, the abyss, the mountains, the seas. I learnt all that relates to the birds of heaven, the fish of the sea and fourfooted beasts. It was spoken of them all. I recited the other page of the writing. I saw the sun rising in the sky and the cycle of his nine gods. I saw the moon rise with

all the stars of heaven in all their forms. I saw the fishes of the water. The divine power made them rise above the water. . . . this writing? So spake I to PTAH-NEFER-KA, my eldest brother, who was a good writer and a very learned man. He took a new piece of papyrus before him. He copied each word which was on the roll before him. He had it filled with ( . . . ) He had it dissolved in water. When he saw it dissolved he drank it. He knew all that it contained.

We returned to Coptos on the same day. We made holiday before ISIS of Coptos and HARPOCRATES. We went up to the harbour, we sailed and at the north of Coptos suddenly encountered the god THOTH, who knew all that had happened to PTAH-NEFER-KA as regards the book. THOTH tarried not to report this to RA, saying, "Know that my law and my science is with PTAH-NEFER-KA, son of King MER-NEB-PTAH; he hath gone into my great dwelling. He hath stolen them. He hath taken my box beneath my ( . . . ). He hath slain my guardian who watched over it." It was answered to him, "He is abandoned to thee with all the persons who belong to him." A divine power was made to descend from heaven to prevent PTAH-NEFER-KA from again entering Memphis. He was enchanted with all the persons who belonged to him. An hour passed thus, and then the young child MERHU went out under the shadow of the royal bark. He fell into the water, invoking RA, and calling upon all the people of the harbour, who stirred not. PTAH-NEFER-KA went out beneath the ( . . . ) He read over him the writing. He made him come up. The divine power brought him to the surface of the water. He read the writing and made him tell all that had happened to him and (also) of the form of the report which THOTH had addressed to RA. We returned to Coptos with him. We conducted him

to the good dwelling, we celebrated the rites for him ; we embalmed him as became the greatness of an exalted personage and we buried him in a chest in the Necropolis of Coptos.

PTAH-NEFER-KA my brother said : “ Let us embark without delay, lest the King learn what hath happened, and his heart be sad in consequence of it.” We went up to the harbour and embarked. We made no delay at the north of Coptos, but on arriving at the place where the young child MERHU had fallen into the river, I went out beneath the shadow of the royal bark and fell into the river. I made invocation to RA, and called upon the people who had remained in the harbour. It was told to PTAH-NEFER-KA, who came out beneath the shadow of the royal bark. He read the writing over me. It made me rise up. The divine power brought me up to the surface of the water. He made me tell him all that had happened to me and of the form of the report which THOTH had addressed to RA. He returned to Coptos with me and had me taken to the “ good dwelling.” He celebrated the rites for me. He had me embalmed with the embalmment suited to the greatness of a most high personage, and caused me to be buried in the tomb wherein the young child MERHU was buried.

He went up to the harbour and embarked. He staid not at the north of Coptos. And when he came to the place where we had fallen into the river, he spake to himself, saying, “ Shall I go to Coptos to be united with them ? If not, it will come to pass that when I come to Memphis, the King will straightway ask for my children. What shall I say to him ? I cannot tell him thus : ‘ I have taken thy children to the Thebais. I have slain them and I am alive.’ If I go to Memphis shall I still live ? ”

He caused strips of byssus to be brought to him, wherewith to make a binding-band. He wrapped the book in it and placed it on his side. It made him powerful. PTAH-NEFER-KA went out beneath the shadow of the royal bark, and fell into the river invoking RA and calling upon the people who remained in the harbour. They said, "A great misfortune ! A frightful misfortune ! Returneth he not, the good scribe, without a peer ?" The royal bark was made to sail, without any one knowing the place where PTAH-NEFER-KA was. It arrived in Memphis and the news was told to the King.

The King came down before the royal bark arrayed in a linen robe and the Menefti who all had linen vestments and the Priests of PTAH and the High Priest of PTAH and all the officers of the palace. And when they saw PTAH-NEFER-KA, who occupied the interior of the royal bark in consequence of his position as good scribe, he was taken up, and they saw the book at his side. The King said "Let the book be taken from his side !" The officers of the King and the Priests of PTAH and the High Priest of PTAH said before the King "O our great Master and King, to whom be granted the duration of RA ! PTAH-NEFER-KA was a good scribe and a very learned man." The King caused him to be taken to the "good dwelling" till the sixteenth day, had him arrayed with ornaments till the thirty-fifth day and embalmed till the seventieth day. He was buried in his own tomb and sepulture.

I have undergone these misfortunes on account of this book whereof thou sayest, "Let it be given to me !" Speak not to me of it for because of it we have lost the duration of our life upon earth. SETNAU says "AHURA, let the book be given to me that I may see it, between thee and PTAH-NEFER-



KA, otherwise I shall take *it by force*." Then PTAH-NEFER-KA rose upon his bed, and he said "Art thou not SETNAU, to whom this lady hath told all this fatal history? Beware of taking the book in question. How couldst thou retain it, in consequence of the force of its extraordinary contents?"

[SETNAU in spite of these counsels insists upon having the book and proposes to PTAH-NEFER-KA to play a game of fifty-two points for the possession of it. PTAH-NEFER-KA accepts the proposal, but attempts to cheat SETNAU and is found out by him, and loses the game.]

SETNAU called AN-HA-HOR-RAU his brother, who was by him, saying, "Go without delay upon earth and tell the King all that has happened to me. Bring the talismans of PTAH which belong to my father, and my magical books." He went to the earth without delay, and told what had happened to SETNAU. The King told him to take the talismans of PTAH, of his father and his magical books. Then straightway AN-HA-HOR-RAU descended into the tomb. He applied the talismans to the body of SETNAU, and at the same moment he flew up to heaven. SETNAU stretched out his hand towards the book and took it. Then SETNAU went out of his tomb and light went before him and darkness behind him. AHURA wept after him saying, "Glory to thee King of darkness ! glory to thee King of light !" It was all ( . . . . ) in the tomb. PTAH-NEFER-KA said to AHURA : "Let not thy heart be sad. I will make him bring back this book. A knife and a stick shall be in his hand and a brazier of fire upon his head."

SETNAU left the tomb, strong in the possession of the book, and he came into the King's presence and told him all that had happened to him and that he possessed the book.

The King said to SETNAU, "This book is taken from the tomb of PTAH-NEFER-KA, be prudent or he will cause thee to be taken. He will be a knife and a stick in thy hand, and a brazier of fire upon thy head." SETNAU listened to him, but it was by no means his design to separate himself from the book. He read it in presence of every one.

After this, it happened one day that SETNAU was walking in the dromos of the temple of PTAH. And he saw a very beautiful woman. No woman was comparable to her in beauty. There was much gold upon her, and many beautiful maidens were walking behind her. *One man was their guard.* They were fifty-two in number. As soon as SETNAU saw her he no longer knew where in the world he was. He called his young attendant SETEM-ASH and said—Go, forthwith, to the place where that lady is and try to find out what relates to . . . The youthful SETEM-ASH went straightway to the place where the lady was. He called the young maid who was walking behind her. He addressed her, saying, "Who is that lady?" And she answered, "It is TABUBU, the daughter of the Priest of the goddess BAST, the Lady of the quarter Anch-ta (of Memphis) who is going into the temple to make her prayer before PTAH, the great god." The youth returned to SETNAU, and repeated all that she had said. SETNAU told the youth "Go and tell that maiden it is SETNAU CHA-EM-USET, the son of King USERMAT who sendeth me saying—"I will give ten pieces of silver to pass an hour with thee. If not you are warned that force will be employed. I will give them to thee and I will conduct thee to a secret place without any one recognising thee." The youth returned to the place where TABUBU was. He called her young maid and spoke to her. She seemed annoyed at his words as if what he said were shameful. TABUBU said to the young man "Cease talking to that silly



girl, come and talk to me." The boy went in where TABUBU was and he said to her "I will give thee ten pieces of silver if you will spend an hour with SETNAU CHA-EM-USET, the son of USERMAT. If you do not accept it, he will do you . . . . He will take you to a secret place, so that no one will recognise you." TABUBU said, "Go and tell SETNAU what I say. I am no mean person but a sacred one. If you desire to do your will, come to the temple of BAST, at my house. Every thing is ready. You will do with me what you please. Nobody knows me and I shall not tell it in the street."

The lad returned to SETNAU and repeated all that she had said to him. He (the lad) said, what was true, "It is a shame for any one to be in company with SETNAU!" SETNAU procured a boat for himself and embarking at the harbour lost no time in making his way to the temple of BAST. He advanced to the western portion of the space till he recognised a well-built house. There was a wall of the same height and a garden in the middle. There was a platform before the door. When before it SETNAU said "Whose house is this?" He was told "It is the house of TABUBU." SETNAU went into the interior of the enclosure in order to face the hall looking upon the garden. TABUBU was told of this. She came down, seized the hand of SETNAU and said to him, The house of the Priest of BAST, Lady of Anchta, into which thou hast entered is of great splendour. Come up with me. SETNAU went in and ascended the staircase of the house with TABUBU until they perceived the terrace of the house. It was adorned and decorated, and its ornaments were of real lapis lazuli and real malachite. There were numerous couches draped with byssus. Many cups of gold were ranged upon a sideboard and each cup was filled with wine. They were placed in the hand of SETNAU. She

said to him "Be pleased to eat." He replied "That is not what I ask for." Baked bread was offered to him and oil was brought before him according to the usages of the royal table.

SETNAU made holiday with TABUBU but he did not yet see her face. Then SETNAU said to TABUBU—"Let us make an end, and for this purpose let us go within!" She replied "Thou hast reached thy house, that in which thou art. I am no mean person but a sacred one, and if thou desirest to do thy will with me a contract must be made ceding to me all thy property and every kind of thing belonging to thee."

An hour had passed and SETNAU was told "Thy children are below." He said "Let them be brought up!" TABUBU arose and clothed herself in a dress of byssus. SETNAU saw all her limbs through the tissue. His desire for her went on increasing very much more than at first. SETNAU said to TABUBU, "Let me come to an end, and for that let me enter the house." She said to him "Thou hast reached thy house, that in which thou art. I am not a mean person but a sacred one; if thou desirest to have thy will with me thou must cause thy children to sign their names at the foot of my contract, in order that they may not make any quarrel with my children for thy property." He caused his children to enter and he made them sign at the foot of the contract.

SETNAU said to TABUBU "Let me finish and go within for this purpose." She replied to him "Thou hast reached thy house, that in which thou art. I am not a mean person but a sacred one; if thou desirest to have thy will with me thou must cause thy children to be slain, in order that they may not make any quarrel with my children for thy property." SETNAU said, "Let this wicked deed be done which has

taken possession of thy heart." She caused his children to be slain before him, and had them thrown down through the window to the dogs and the cats who eat their flesh, and he heard them as he was drinking with TABUBU.

SETNAU said to TABUBU "Let us have done, and go inside for that purpose. All that thou hast told me I have done." She replied "Enter into that chamber." SETNAU entered the chamber and he lay down on a couch of ivory and ebony. His wish was to have gold. TABUBU lay down in a corner. SETNAU put forth his hand to touch her foot.

[A short passage here occurs which, at present, baffles translation. When SETNAU awoke he found himself in a bake-house.]

His member was imprisoned in a *sehi*. He had no clothes on his back. After an hour had passed SETNAU perceived a man of high stature. He was like a Mako, and many *tetau* were under his feet. He was like a King. SETNAU was about to rise, but he could not through shame, no clothes being on his back. The King said to him, "SETNAU what is this state in which thou art?" He replied, "It is PTAH-NEFER-KA, who has done me all this." The King said "Go to Memphis; thy children, lo, they are asking for thee; lo, they present themselves before the King."

SETNAU said to the King: "My great Master, to whom be granted the duration of the sun! how can I go to Memphis, not having any clothes upon my back?" The King called a servant who was standing by him and made him give a dress to SETNAU. The King said to SETNAU, "Go to Memphis; thy children—lo, they are living; lo, they are presenting themselves before the King."

SETNAU went to Memphis, and there he embraced his children, who were alive. The King said, "Is it not intoxication which has made thee do all this?" And SETNAU related all that had passed between him and TABUBU and PTAH-NEFER-KA. The King said, "SETNAU I had already raised my hand against thee, I had told thee *to kill* them, and not to carry off this book from the place whence thou hast taken it. Thou hast not obeyed me until now. Let that book of PTAH-NEFER-KA be removed. A knife and a stick shall be in thy hand and a brazier of fire upon thy head."

SETNAU went out from the presence of the King. A knife and a stick were in his hand and a brazier of fire was upon his head. He went down into the tomb where PTAH-NEFER-KA was. AHURA said to him, "O SETNAU, the great god PTAH,—he it is who supports thee ; may he preserve thee !"

PTAH-NEFER-KA laughed, saying, "This is the business which I had foretold thee." SETNAU agreed. He acknowledged what they had . . . saying, the god RA, he it was who was in the *entire tomb*. AHURA and PTAH-NEFER-KA stoutly affirmed this. SETNAU said : "PTAH-NEFER-KA is it not a bad business?" PTAH-NEFER-KA replied : "SETNAU, thou hast made it known, saying ; AHURA and MERHU her son are at Coptos ; in order to ( . . . ) them in a tomb according to the good book. Let them ( . . . ) before thee. Go take a ( . . . ) go to Coptos and enter into the interior."

SETNAU went out of the tomb. He presented himself to the King, and spoke to him exactly as PTAH-NEFER-KA had said. The King said "SETNAU, go thou to Coptos in order to (*discover*) AHURA and her son MERHU." He said to

the King "Let the royal bark be given to me with its crew." He went up to the harbour, embarked and ceased not sailing till he came to Coptos. The news was told to the Priests of ISIS at Coptos and to the High Priest of ISIS. Behold they came down to meet him. They seized his hand to salute him on his arrival. He went out and betook himself to the temple of ISIS of Coptos and of HARPOCRATES. He caused a goose and some wine to be brought, wherewith to make a sacrifice and a libation to ISIS of Coptos and HARPOCRATES. Then he proceeded to the Necropolis of Coptos with the Priests of ISIS and with the High Priests of ISIS. They spent three days and three nights in searching all the tombs of the Necropolis of Coptos, and in examining the tablets of hieroglyphic writing, and reading the letters engraved upon them, without discovering the burial places of AHURA and her son MERHU.

PTAH-NEFER-KA knew that they would recognise the burial places of AHURA and her son MERHU. He presented himself under the form of a very aged man. He advanced towards SETNAU who saw him and said, "Thou hast the appearance of a very aged man. Knowest thou not the burial places in which are laid AHURA and her son MERHU?" The old man said "The father of my father's father has said to my father's father, and my father's father has said to my father: 'The burial places of AHURA and MERHU are in the corner of the southern tract of the place called Pe-he-mato.'"

SETNAU said to the old man "Cause the Pe-he-mato to be mined so that we get into this place." The old man said to SETNAU "Let a warrant be given to me that if the Pe-he-mato be pierced without our finding AHURA and her son MERHU, under the south corner of the place, no hurt shall be done me." And the warrant was granted to the old man.

The burial places of AHURA and her son MERHU were discovered at the south corner of the place called Pe-he-mato. SETNAU made all the great personages of the royal bark come in. He caused the place Pe-he-mato to be rebuilt as it was at first. And PTAH-NEFER-KA discovered himself to SETNAU as the person who had come to Coptos in order to identify the burial places in which AHURA and her son MERHU were laid.

SETNAU went down to the harbour in the royal bark. He entered into it and ceased not to sail until he arrived at Memphis with all the Menefti who were with him. The news was told to the King, who came down to meet the royal bark. He made the great personages enter into the place where PTAH-NEFER-KA was. (He made them all come up together)

This is the end of the manuscript which contains the tale of SETNAU CHA-EM-USET and of PTAH-NEFER-KA and of AHURA, his wife and her son MERHU. This was written in the year 35, on the . . .<sup>1</sup> day of the month Tybi.

<sup>1</sup> Lacuna.



## LISTS OF FURTHER TEXTS FOR TRANSLATION.

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# ASSYRIAN.

ARRANGED BY  
 GEORGE SMITH.

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*Works on History and Chronology.*

Eponym Canon (Cun. Ins., Vol. III, p. 1).

Historical Canon (Cun. Ins., Vol. II, p. 52).

Synchronous History (Cun. Ins., Vol. II., p. 65).

*Historical.*

Legends of Izdubar (texts unpublished). (Deluge Tablets.)

Inscriptions of Uruk king of Babylonia (Cun. Ins., Vol. I, p. 1).

Inscriptions of Dungi son of Uruk (Cun. Ins., Vol. I, p. 2).

Inscriptions of various other early Babylonian Sovereigns (Trans. Soc. Bib. Ar., Vol. I, pp. 37-46).

Inscription of Sargon I, king of Babylonia (Cun. Ins., Vol. III, p. 4).

Inscription of Sargon and his son Naram-sin (Trans. Soc. Bib. Ar., pp. 49-51).

Various Inscriptions of Kudur-mabuk and Rim-sin his son (see Trans. Soc. Bib. Ar., p. 42, and notes).

Early Babylonian Dated Tablets (texts unpublished).

Brick of Samsi-vul I, ruler of Assyria (Cun. Ins., Vol. 1, p. 6).

Brick of Kara-indas king of Babylon (Trans. Soc. Bib. Ar. p. 68).

Inscription of Agu and other early kings (unpublished).

Inscriptions of Burna-buriyas king of Babylon (Cun. Ins., Vol. I, p. 4, etc.).

Inscriptions of Kuri-galzu king of Babylon (Cun. Ins., Vol. I, p. 4, etc.).

Inscriptions of Pudil king of Assyria (Revue Ar., Nov., 1869).

Monolith of Maruduk-bal-idina I, king of Babylonia (text unpublished).

Tablet of Vul-nirari I, king of Assyria (text unpublished).

Small Inscriptions of Vul-nirari (various).

Inscriptions of Shalmaneser I, king of Assyria (various).

Inscriptions of Tugulti-ninip, king of Assyria (various unpublished; one Cun. Ins., Vol. III, p. 4).

Inscriptions of Assur-risilim, king of Assyria (Cun. Ins., Vol. III, p. 3).

Brick and Cone Inscriptions of Vul-bal-idina, king of Babylon (various).

Inscriptions of Nebuchadnezzar I, king of Babylonia (unpublished).

Cylinder of Tiglath-Pileser I, king of Assyria (Cun. Ins., Vol. I, pp. 9-16).

Other fragments of Tiglath-Pileser (various).

Contracts dated in the reign of Maruduk-nadin-ahi, king of Babylon (various).

Inscriptions of Assur-bel-kala, king of Assyria (Cun. Ins., Vol. I, p. 6).

Inscriptions of Samsivul IV, king of Assyria (Cun. Ins., Vol. III, p. 3).

Contract dated in the reign of Simma-sihu king of Babylon (Layard's Ins., p. 53).

Annals of Assur-nazir-pal king of Assyria, from pavement slabs (Cun. Ins., Vol. I, pp. 17-26).

Other Inscriptions of Assur-nazir-pal (various).

Kurkh Monolith of Shalmaneser II (Cun. Ins., Vol. III, pp. 7, 8).



- Bull Inscription of Shalmaneser II (Layard's Ins., p. 12, etc.).  
 Black Obelisk of Shalmaneser II (Layard's Ins., p. 87).  
 Inscriptions of Vul-nirari III, king of Assyria (Cun. Ins., Vol. I. p. 35).  
 Fragments of Annals of Tiglath-Pileser II, king of Assyria (various).  
 Fragments of Inscriptions Shalmaneser IV, king of Assyria (various).  
 Inscription of the Second Year of Sargon (unpublished).  
 Nimrud Inscription of Sargon (Layard's Ins., p. 33).  
 Cylinder (Barrel) of Sargon (Cun. Ins., Vol. I, p. 36).  
 Prism of Sargon (unpublished).  
 Fastes of Sargon (Botta).  
 Annals of Sargon (Botta).  
 Other Inscriptions of Sargon (various).  
 Tablet of Kalah Shergat.  
 Nebbi Yunas Tablet (Cun. Ins., Vol. I, pp. 43, 44).  
 Bull Inscriptions of Sennacherib (Cun. Ins., Vol. III, pp. 12 and 13).  
 Other Inscriptions of Sennacherib (various).  
 Cylinder of Esarhaddon king of Assyria (Cun. Ins., Vol. I, pp. 45-47).  
 Various other Inscriptions of Esarhaddon (Cun. Ins., Vol. I, etc.).  
 Egyptian Campaign of Esarhaddon (S. 2027).  
 Portions of Cylinders B, C, D, and E, of Assurbanipal (Smith's Assurbanipal).  
 Various Historical Tablets of Assurbanipal (Smith's Assurbanipal).  
 Hunting Texts of Assurbanipal (Cun. Ins., Vol. I, p. 7).  
 Inscriptions of Assur-ebel-ili king of Assyria (Cun. Ins., Vols. I and III).  
 Cylinder of Bel-zakir-iskun king of Assyria (Cun. Ins. Vol. I, p. 8).

Inscription of Nabopalassar king of Babylonia (unpublished).

Inscription (India House) of Nebuchadnezzar (Cun. Ins., Vol. I, pp. 53 to 64).

Senkereh Cylinder of Nebuchadnezzar (Cun. Ins., Vol. I, p. 51).

Borsippa Cylinder of Nebuchadnezzar (Cun. Ins., Vol. I, p. 51).

Various other texts of Nebuchadnezzar.

Tablet dated in the reign of Evil Merodach, king of Babylon.

Cylinder of Nergal-shar-ezer king of Babylon (Cun. Ins., Vol. I, p. 67).

Cylinders of Nabonidas king of Babylon (Cun. Ins., Vol. I, pp. 68, 69).

Other texts of Nabonidas (various).

Brick of Cyrus, king of Babylon (Trans. Soc. Bib. Ar., Vol. II, pt. I).

Inscription on Tomb of Cyrus.

Dated Tablets in reign of Cambyes (various).

Inscriptions of Darius.

Inscriptions of Xerxes, king of Persia.

Inscriptions of Artaxerxes, king of Persia.

Later Inscriptions of Persian, Greek, and Parthian periods.

*Mythology and Religion (mostly unpublished).*

History of the Evil Spirits.

Hymn to the Moon God.

Hymns to Ninip.

The War of the Gods.

Names and Titles of Ishtar.

Incantations for removing Curses.

Prayers of Amil-urgal.

Prayer against Eclipses.

Various other Prayers.

Various Mythological Stories and Invocations.

Tablets against Witchcraft.

*Fable (unpublished).*

The Horse and the Ox.

*Government (mostly unpublished).*

Tablet with Advice and Cautions to Kings.

Various Reports and Despatches.

Various Tablets with Laws and Reports of Law Cases.

*Private Life.*

Further Deeds of Sale and Barter.

Further Loan Tablets.

Private Letters.

Lists of Property.

*Science, etc. (partly unpublished).*

Geographical Lists.

Lists of Animals and Birds (Delitzsch).

Lists of Minerals and their uses.

Lists of Wooden Objects.

Grammatical Tablets (a selection from).

Mathematical Tablets.

*Astrology and Astronomy.*

Further Selections from the great Chaldean Work on Astrology.

Further Selections from Astronomical and Astrological Reports.

A Selection of Omens from Terrestrial Objects and Events.<sup>1</sup>

## PHŒNICIAN.

Sarcophagus of Ashmunazer (Duc de Luynes, *Mémoire*, 1856).

Marseilles Inscription (Judas, 1857).

The Moabite Stone (Ginsburg, 1871).

Selected Mortuary Inscriptions.

<sup>1</sup> Selections of these only printed in Vol. I.

## EGYPTIAN.

*(Tentative List only.)*

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*Historical Documents.*

Ancient Empire :

Inscription of Tomb of Ameni (Benihassan I).

„ Tomb of Nahre-si Chnum-hotep (Benihassan II).

XIth Dynasty :

Sepulchral Inscription of Ameni (Birch).

XVIIIth Dynasty :

Inscription of Aahmes son of Abna (Denk. III, pl. 12).

„ Aahmes, formerly called Pensouvan  
(Louvre C, 49).

„ Thothmes I, at Karnak (Denk. III, 18).

„ Hatasu (Duemichen, Hist. Ins., 19, 20).

Other Monuments of Thothmes III (Birch and De  
Rougé).

Inscription of Amen-em-heb at Abd-el-Gurnah (Ebers).

Inscription of Haremhebi.

Inscriptions of Amenophis III (Denk. III, 65 and  
following).

Monuments of the Disk Worshippers.

XIXth Dynasty :

Triumphal Inscription of Seti I at Karnak (Denk. III,  
126).

Inscription of Seti I, at Radesieh.

Sarcophagus of Seti I (Bonomi).

The Great Harris Papyrus of Rameses II.

Dedicatory Inscription of Rameses II, at Abydos (Maspero).

Triumphal Inscriptions (Denk. III, 165, etc.).

Historical Inscription at Abusimbel (187).

Great Tablet at Abusimbel (194).

Inscription of Bek-en-Chonsu (Déveria).

List of Kings :

Turin Papyrus.

Tablet of Abydos.

Tablet of Sakkarah.

XXth Dynasty :

Inscription of Seti II (Duemichen, Hist. Ins., 1-5).

„ Rameses III (Rosellini, Burton, Greene,  
and Duemichen, *ubi supra* 13 to 15).

XXIst Dynasty :

Tablet 4th year of Rameses IV.

Tablet of Temple of Chonsu at Karnak.

Ethiopic period :

Inscription of Queen Madsenen	} Mariette's Monuments.
Inscription of King Nastoseneu	
“Stèle de l'inthronisation.”	

Persian and Ptolemaic :

Tablet of Aahmes (Pierret).

Statuette Naophore du Vatican.

Tablet of Tafnecht at Naples.

Inscription of Ptolemy son of Lagos.

Inscription of Alexander Aegôs (Zeitschrift).

Tablet of Canopus.

“Bauurkunde der Tempelanlagen von Edfu” (Duemichen).

Two Ptolemaic Tablets (Birch).

Selection of Obelisk Inscriptions.

„ Apis Tablets.

*Religious or Magical Texts.*

Ancient Forms of Sepulchral Offerings, etc. (Tablets of Ancient Empire).

Book of the Dead.

Spells in Lepsius ("Aelteste Texte").

Harris Magical Papyrus.

Magical Text in British Museum (Salt 825. Birch).

"Horus on Crocodiles" (various texts, Leyden and elsewhere).

Spells in Tomb of Bek-en-ren-ef.

"Metternich Tablet."

Legend of Horus (Naville).

Rhind Papyri.

Sarcophagus of Aroeri (Bonomi).

" Necht-en-heb.

" T'at-hra (Louvre).

" British Museum, 32.

Litanies of the Sun (Denk. III, 203).

Apis Stelæ (a very large number).

Selection of Hymns, such as the following :

To Ammon (Denk. III, 237).

Other Hymns to Ammon (Goodwin).

Ap-heru-mes (Berlin, in Brugsch Monuments, pl. III).

Meri ( " " " pl. IV).

Fragments of the Hymns of the Disk Worshippers.

Several in British Museum.

" Duemichen's publications.

Great Psalm to Ammon (Leyden I, 350).

Calendar of Lucky and Unlucky days (Sallier, Chabas).

Calendars of Festivals from as Early Date as possible to Roman Period.

*Literature, Philosophy, Science, Economy.*

Proverbs, Prisse Papyrus (Chabas).

Tale of the Garden of Flowers (Chabas).

Tale of the "Saneha" (Goodwin).

"Rules of Life" (Papyrus at Boulaq, lately published by Mariette).

Song of the Oxen (Denk. III, 10).

Lay of the Harper.

Three Amatory Songs (Goodwin).

Medical Papyrus (Berlin).

" " (British Museum).

" " (Ebers Papyrus).

Geometrical Papyrus (British Museum).

Calendar of Astronomical Observations in Tombs of XXth Dynasty (Renouf).

Letters on all varieties of subjects in the Sallier, Anastasi, Leyden, and Bologna Papyri.

Registers, etc., (Rollin and other Papyri).

Accounts.

Receipts for making Kyphi, etc.

Catalogues of the Temple Library at Edfu.

### *Law and Police.*

Abbott Papyrus (Spoliation of Tombs).

"Pap. Judiciaire de Turin" (Deveria).

"Pap. Judiciaire Amhurst" (Chabas).

Report on Capture of Fugitive Slaves (Leyden I, 368, Chabas).

Complaint against Paneba (British Museum Papyrus, Salt, Chabas).

Petition to king Amenophis (Chabas).

Complaint against Thefts committed by certain Workmen (Chabas).

# LIST OF TRANSLATIONS

*Which have appeared in the "RECORDS OF THE PAST"*  
*up to this date, July, 1875.*

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## EGYPTIAN TEXTS.

Inscription of Una.  
Annals of Thothmes III.  
Statistical Tablet.  
Tablet of Thothmes III.  
Battle of Megiddo.  
Inscription of Amen-em-heb.  
Inscription of Anebni.  
Inscription of Aahmes.  
Obelisk of the Lateran.  
The Tablet of 400 Years.  
The Invasion of Egypt by the Greeks in the reign of  
Menepthah.  
Dirge of Menepthah.  
The Possessed Princess.  
The Rosetta Stone.

By S. BIRCH, LL.D.

Hymn to Amen-Ra.  
Tale of the Doomed Prince.  
Treaty of Peace Between Rameses II. and the Hittites.  
The Neapolitan Stèle.  
The Festal Dirge of the Egyptians.

By C. W. GOODWIN, M.A.

Instructions of Amenemhat I.  
Ethiopian Annals.  
Stèle of the Dream.  
Stèle of the Excommunication.

By G. MASPERO.

War of Rameses II with the Khita.

By PROF. E. L. LUSHINGTON.



Inscription of Pianchi Mer-Amon.

Hymn to the Nile.

By REV. F. C. COOK, M.A., CANON OF EXETER.

Tablet of Newer-Hotep.

The Tablet of Ahmes.

Inscription of Queen Madsenen.

By PAUL PIERRET.

Travels of an Egyptian.

Obelisk of Rameses II.

Hymn to Osiris.

By FRANÇOIS CHABAS.

Lamentations of Isis and Nephthys.

The Book of the Respirations.

By P. J. DE HORRACK.

Tale of the Two Brothers.

The Tale of Setnau.

By P. LE PAGE RENOUF.

Egyptian Calendar.

Table of Dynasties.

Measures and Weights.

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## ASSYRIAN TEXTS.

Inscription of Rimmon-Nirari.

Monolith Inscription of Samas-Rimmon.

Babylonian Exorcisms.

Private Will of Sennacherib.

Assyrian Private Contract Tablets.

Assyrian Astronomical Tablets.

Assyrian Calendar.

Tables of Assyrian Weights and Measures.

Synchronous History of Assyria and Babylonia.

Tablet of Ancient Accadian Laws.

ASSYRIAN TEXTS, *continued.*

Kurkh Inscription of Shalmaneser.

Table of Assyrian Laws.

Accadian Liturgy.

Babylonian Charms.

By REV. A. H. SAYCE, M.A.

Inscription of Khammurabi.

Bellino's Cylinder of Sennacherib.

Taylor's Cylinder of Sennacherib.

Legend of the Descent of Ishtar.

Inscription of Esarhaddon.

Second Inscription of Esarhaddon.

Assyrian Sacred Poetry.

By H. FOX TALBOT, F.R.S.

Annals of Assurbanipal.

Early History of Babylonia.

By GEORGE SMITH.

Behistun Inscription of Darius.

By SIR H. RAWLINSON, K.C.B., D.C.L.

Annals of Assur-nasir-pal.

By REV. J. M. RODWELL.



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[See next page.]

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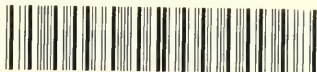
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